The Churchman.

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NEW-YORK, SATURDAY, JANUARY 20, 1849.
AT NO. 12 JOHN-STREET.

DAILY SERVICE.

"Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isaiah ii: 3.

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

Trinity Church .... At 9 A. M., and 3 P. M
All Saints' Church .... " 8 "
St. Luke's Church. [Sundays included] .... " 8 A. M.
Holy Communion administered, every Sunday, at 10½ A. M. Upon all Festivals other than Sunday, at 11 A. M.; and Evening Service on Friday, at 3 P. M.
St. Clement's Church .... " 9 A. M.
Calvary Church .... " 8 " and 6 P. M.
Church of The Annunciation .... " 9 "
Church of The Holy Communion .... " 8 " and 6 "
Saints' Days, a second Service, Lecture and Offertory at 11 A.M.
Church of The Crucifixion .... " 8 A. M.
Emmanuel Church .... " 9 " 5 P. M.

Calendar for January.

21. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
28. Fourth Sunday after the Epiphany

February.

2. The Presentation of Christ in the Temple, commonly called The Purification of St. Mary the Virgin.
4. Septuagesima Sunday—Third Sunday before Lent.
11. Sexagesima Sunday—Second Sunday before Lent.
18. Quinquagesima Sunday—Next Sunday before Lent.
21. First day of Lent—commonly called Ash-Wednesday. [Proper Psalms instead of the Psalms for the Day. Proper Prayers immediately before the General Thanksgiving at Morning Prayer—printed between the Collect and the Epistle.]
24. St. Matthias the Apostle.
25. First Sunday in Lent.
28. Ember Day.

Poetry.

From the Columbian Magazine.

WINTER'S JEWELS.

"Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail?"—*Job.*

Summer roses all are gone,
Dewy blossoms, fare-ye-well,
Reft each bower and garden bed
Of its painted leaf and bell;
Homes of many an elfin sprite,
Halls of banquet for the bee,
Flowers of Summer robed in light,
Lost to us your fragrancy.

Yet hath Winter's icy hand
Many a bright transparent gem,
Scattered o'er the snow clad land
From his sparkling diadem;
As a fairy's spell had cast
Myriad jewels o'er the scene,
So they lie, where late the blast
And the frost-King's steps have been.

Mark them in the morning light,
Pendant from the cottage door,
Merry urchins with delight
Striving for the diamond store;
Shouts of laughter wildly ring
Out upon the frosty air,
As with lightsome bound they spring,
For the sparkling treasure there.

Thickly o'er the meadow's breast,
As a robe of pearl they lie,
And the naked boughs are dressed
In old winter's jewelry.
Brilliant as a courtly band,
Decked in state for gala day,
So the forest nobles stand,
Proudly in their rich array.

See, a thousand sparks of light
O'er the moss-grown rocks are flung,
And with chains of silver bright,
Every slender spray is hung.
Lowly shrubs in quiet nooks,
All unnoticed, meekly lift
Glittering arms and smiling looks,
Sharing in the monarch's gift.

Lovely are ye, Summer flowers,
Dearly prized, each rosy gem,
Yet the dark and wintry hours
Bring the beautiful with them.
Sunlight on the frost-work streaming,
By its wondrous alchemy,
Changeth to a jewel beaming
Every frozen drop we see.

So in wintry days of sorrow,
Heaven's own light may lend its ray,
And the fainting spirit borrow
Beams of hope to cheer the way.
Peace, and love, and trust, may cluster
E'en around the silent bier,
Where faith pours its chastened lustre,
Brightening even sorrow's tear.

M. N. M.

Communications.

For the Churchman.

"The natural man receiveth not the things of the Spirit of God." This result of our corrupt and fallen, and therefore proud and self-sufficient, nature, is the true secret of infidelity—of infidelity outright, avowed and undisguised, Satan's unmasked opposition to the Gospel of Christ; and of infidelity in its more indirect and collateral workings, concealed under some name professing connection with the Gospel, Satan's artifice of many shapes for marring the integrity and corrupting the purity and genuineness of that Gospel, by using its name to give credit to systems formed by unchristian additions to it, casting off essential or important features of it, or perverting its truths into errors, and its duties into follies or sins; and very largely, by indulging man's proud reasonings, vain imaginations, and learned conceits, his sceptical difficulties, and his arrogant measuring of the possibilities of truth by the capacity and power of his own judgment, and the light of his own understanding.

Hence the extensive injury done to the cause of Christ, and to man's moral and spiritual nature, to individual faith and piety, and to the character and efficiency of the Church, by man's proneness to look upon religion as a thing on the merits and claims of every point in which he is to sit in judgment, and receive, or reject, or model, or attach relative importance or unimportance, just as his own judgment dictates. His ideas of the dignity of human nature run counter to the doctrine of human depravity and helplessness, and the necessity of renewal by the Holy Ghost. A sacrifice for sin, and the whole theory of Christ's mediatorial office, are at war with his notions of divine benevolence. Man's innate moral power is inconsistent with holding to the necessity of strength being imparted from without, from the energy of the Spirit of God. A Trinity in Unity is an absurd contradiction of obvious first principles. Mystery is inconsistent with common sense, and every-day observation. Scripture raises to an essential importance outward and visible religious ordinances and exercises, and the natural man receiveth this gladly, provided the inward and spiritual qualifications for their benefits may be dispensed with, or be allowed to give but little trouble: hence the recommendation, as so fitting, of the doctrine of the *opus operatum*, the kindred doctrine of the inherent merit and efficacy of works, and the comfortable reliance, as religion's chief obligation, on a course of outward observances. It suits some minds, falls in with some compromising theories, and favors economical and self-indulgent views of religious duty and observance, to consider spiritual religion as dispensing with, or greatly modifying, outward order, form, and exercises, in the service of God: hence the human theory of an invisible Church on earth, as *the* Church which constitutes a covenant relation to God, and to which the divine promises are made; into which faith alone secures admission; and the connection with which of sacraments and ordinances is by no means indispensable, but left very much to the principles, views, and feelings of every one who, by being justified by faith, and having his heart changed, has been *thus* made a member of Christ, the child of God, and an inheritor of the kingdom of heaven. The mystery of the sacraments, and their conveyance of supernatural grace, is something that reason and common sense cannot very well make clear, and must therefore be ranked with superstition and the doctrine of works. There are so many apparent practical difficulties in the way of the maintenance of the fact, and the verification of the doctrine, of the apostolical succession, that the power of God must be forgotten, the claims of Christian faith overlooked, and the denial of the grave doubter, and the jest of the silly mocker, shove it by. The human mind is so restless under even divine teaching, that it would fain improve upon it, and add to it; indulging itself at one time in the solemn impositions of the authoritative "development" of the faith once delivered to the saints, into superadditions and perversions of man's device; and at another, in the daring rationalism which makes every man's private judgment, fanciful induction, and ingenious logic, the carver of his religious faith and duty. And, finally, there is something so congenial with the natural man in that human perversion and abuse of the divine doctrine of justification by faith, which removes from its proper place as a condition of divine favor, walking in the commandments and ordinances of the Lord by doing whatsoever He hath enjoined, and ruling the heart according to His will, and which, in assurance of being right and safe, ministers to self-confidence, vain display, conscious superiority, and fondness for judging others; that it finds no difficulty in taking deep root, and passing for the very essence of vital piety.

At the bottom of all these—and alas many other—counterfeits of such piety, lies the want of two of its most essential requisites, *humility* and *faith*—humility, to feel that, being less than the least of all God's mercies, we must receive His Gospel just as He chooses to reveal it; and faith, to see that the mysteries of that Gospel are among its highest recommendations, and its difficulties nothing but what such beings as we must expect in a system originating in infinite intelligence; and to feel assuredly that greater satisfaction than ever reason or natural sense can administer to the mind, is to be derived from the truth which silenced at once all Blessed Mary's doubts and difficulties touching the most stupendous and awful of all mysteries—"*With God nothing shall be impossible.*"[*]

Be this humility and faith truly and sincerely cherished, and every opposing and interfering thought and feeling sacrificed, and there is a covenant promise, on which the Christian may surely rely, that the Holy Ghost will give light, direction, and strength, to open the way of truth and duty to the understanding, to interest therein the affections, to clear therefrom all doubts and difficulties, and to reveal beauty and excellency and harmony, in the very things which, to the natural man, seemed hard to be believed, and difficult to be reconciled. In the true spirit of this humility and faith, let the appointed means of grace be diligently used, and the path of the Christian will be that "path of the just" which "is as the shining light, that shineth more and more" in true spiritual wisdom, understanding, and knowledge, and in that godliness which was the blessed portion of the followers of the Lamb, when they were "of one heart and of one soul"—that heart and soul which sacrificed all that was proud and selfish, and gave all their faculties and powers to be taught of God, and to follow the apostles as they followed Christ.

B. T. O.

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[*] St. Luke i. 37

For the Churchman.

BAPTISMAL REGENERATION, WHETHER MORAL.

Dear Sir.—Before entering on the objections urged against the possibility of a moral influence being exercised in Baptism, it may be desirable to make a few additional remarks on the term, *state* into which we are introduced by this sacrament; as upon this circumstance those opposed to a moral regeneration are disposed to lay the most stress. It is conceded that we are made "children of God," but at the same time, after dilating on the advantages to be derived from this privilege, they are certain to stop at a certain point, which makes us doubt whether this be any privilege at all.

In carrying out the analogy between our spiritual and earthly Father, we must, in order to make the similitude worth anything, allow, that God trains the soul in the same way that a parent does the body, the temper, &c.; that a person enjoys the same advantages from this relation that he would from being connected with a parent in this life. The advantages of this earthly relationship are not confined to a name; they extend to the conferring of actual benefits, varying according to character, to station, &c. In the same way, the relation of children of God can only be sustained by the conferring of such blessings as a parent usually bestows upon his children—by the training and educating of the soul, through spiritual influences—by touching the heart, and elevating the affections—in fine, by developing and strengthening the spiritual powers. If this be not done, it is impossible to perceive in what the relationship consists; and it is more difficult, still, to conceive what are the benefits derived from this ordinance. And all this is accomplished by operations on the affections, and must consequently be a moral influence. That the individual is rendered, in Baptism, a perfect being, we of course do not maintain, no more than we would assert that the infant was a full grown man; but as the babe possesses all the faculties which, when developed, compose the adult, so the baptized infant acquires those spiritual powers and privileges which are susceptible of expansion to the perfect christian. In a word, our position is, that the language of the Prayer Book implies a moral renovation, and that the idea cannot be excluded from it without a manifest perversion of the legitimate use of language.

The next formidable objection to this view of the subject is, that it virtually maintains the doctrine of an *opus operatum*. We have great respect for the prejudices of our Protestant brethren, more especially on a point so delicate; but we must insist that it is only just, that some definite idea be attached to the term, before it is used in indiscriminate condemnation. the hostility to it, (not to it, however, but something they mistake for it,) is carried so far as to destroy the very nature of a sacrament. It is sometimes gravely asserted, among ourselves, that the sacraments convey no blessings independent of the faith of the recipient; or rather that the sacraments are useful only so far as they excite our faith. Such persons, I presume, it will be difficult to persuade that the position here taken does not involve the *opus operatum*. To those, however, who admit that the sacraments are channels of grace to the soul, the fallacy of the objection must, I think, be apparent. The opus operatum is simply the influence which the sacrament exercises on the recipient, independent of his qualifications; and though there be some conditions required, yet they are such as are entirely consistent with depravity of character. Is not this the case with infants, of whom our Lord declares 'such are the kingdom of Heaven,' and whom Saint Paul maintains are holy? While most will go with us this far, they are disposed to part company with us at this point; and in order to the regeneration of the infant, require the presence of the conditions, repentance and faith. But the objection, after all, is not very difficult to be disposed of, and if good for anything, would be equally conclusive against their Baptism at all. For why, if they are not fit subjects of baptism, do we baptise them? and if they are, on what ground of reason, or of scripture, do we deny them the blessings connected with it? Admitting, then, the force of this argument, that the Apostle required the above conditions from those who were capable of them, and to whom he was more especially addressing himself—and that those cannot be insisted on in the case of infants, from their inability to exercise them—we would, of course, draw the inference that the blessings bestowed upon infants are of the same kind as those conferred upon adults. If we object to this view of the subject, that infants, because unable to exercise the direct conditions, in other words, because they are not active agents in the transaction, are incapable of deriving moral blessings from it, we adopt a principle which is scarcely consistent with the genius of Christianity, and which is equally subversive of duties recommended by the Apostles themselves, and, I might say, with practices common with our Lord. Why did our Lord take up little children in His arms and bless them, if they were incapable of receiving? and if they could receive advantages from no circumstances in which they were not concurring agents? And I might ask, with still less prospect of a satisfactory answer, why Saint Paul recommended intercessory prayer, if blessings cannot be bestowed through the intervention of others, and independent of the direct interference of the individual himself? This is considered a solemn obligation in the Gospel, and shows, it appears to me, conclusively that moral and spiritual blessings are conferred upon mankind, through the intervention of believers of the Church, without the direct exercise of faith or prayer on the part of the recipient. And if this be so in the case of men, is it not much more natural to expect it in the case of infants, who not only possess no bar to the reception of grace, but who are pointed out by reason, by analogy, and by fact, as fit subjects of this sacrament?

There is a transaction recorded in the Gospels, which appears to me to give additional strength to these views, viz: the healing of the impotent man—"Jesus, seeing their faith, said unto the sick of the palsy, Son, thy sins are forgiven thee." German critics, I am aware, may expend a great deal of learning in attempting to reduce this address to the standard of *pure reason*, but, as it generally happens, their reason is so pure that it is totally opposed to common sense. The evidently true view of the case is, that our Lord pronounced the forgiveness of the impotent man's sins, and then, in attestation of His power to do so, healed him of his infirmities: "But that ye may know that the Son of Man hath power on earth to forgive sins, He saith unto the sick of the palsy, Arise and take up thy bed and walk." The utmost that can be asserted with regard to the impotent man is, that he possessed no bar to the forgiveness of his sins, and that he was forgiven in consequence of the faith of those who presented him: "Jesus seeing *their* faith," &c.

In following out this latter thought, we might trace the similarity between the fact recorded here and the requirement of sponsors in baptism, it is, however, unnecessary in proof of the point which is under discussion, which is, that moral blessings are conveyed in baptism, and that infants are not incapable of receiving such blessings. It is of no consequence to the argument, when a child arrives at the age of moral responsibility. From the moment of his birth his moral powers are being developed, in harmony with his physical ones. The soul is even more active than the body, and is as much susceptible of deformity, in every period of its growth: it is true you cannot make it understand the arbitrary language of symbols, but is it therefore incapable of reading the lessons of love from a mother's countenance? What is it that causes such a striking difference in the development of the countenances of even infants, but the difference in the moral beauty and loveliness that beams from the faces of different mothers? and what is it but the active spirit of the child which is influenced by these causes? Is it possible, then, that the infant can be influenced so much by the spirit of beauty and moral loveliness, breathed from the countenances of those around, and is incapable of receiving an impression from the spirit of holiness? If any one would decide this question in the negative, we cannot quarrel with him for his opinion, or his constitution; but we feel that he must be organized very differently from ourselves.

Since commencing this subject, we perceive that others have remarked, at some length, on the objections of your correspondent, Acernus. With regard to one of the passages which he quotes, we have only the additional remark to make, that if the persons whom the Apostle is speaking of "were children of God before baptism," it is, of course, equally as conclusive against his view of baptismal regeneration, as it is against the one which he opposes. For he maintains, as well as the present writer, that we are made children of God in baptism. We differ only in the *meaning* of the term.

In this, as well as the preceding communication, we have omitted everything which did not bear directly on the point under discussion: What is the regeneration the Prayer Book speaks of in connection with baptism? Acernus says it is an ecclesiastical regeneration, or perhaps a spiritual one, and not a moral one. My object, on the other hand, has been to point out in what that position is defective, and to prove, that while his language, when analyzed, means almost nothing, a moral influence must necessarily be exercised in baptism. I request that this point may be kept steadily in view, and that those who adopt his side of the subject, will try to form a definite idea of what the language of the catechism means when speaking of this sacrament; and then, to consider whether moral blessings are not involved in such a definition, and if moral blessings, or powers, are bestowed, by what use of language are we justified in proscribing the opinion, that baptismal regeneration must be also moral?

Yours truly, S.

For the Churchman.

MORAL REGENERATION.

Mr. Editor.—Whether I am right, or "Fides Formata," as to the meaning and use of the word "induction," is of little consequence to the main question before us. My argument for two regenerations may be conclusive, yet my *method* of arguing have a wrong name; of course: I do not grant this, but I might, without disturbing the proper issue: I understand Lord Bacon's method, or that called his, to be,—to gather all the known facts, and then apply to them an explanation that will harmonise and *satisfy* the whole. Or, agreeably to Johnson's definition, taken from Watts,—"*Induction* is, when, from several particular propositions, we infer one general." This view of "induction" covers all the ground required by the author of the "Essay on Regeneration; and Acernus need not follow the able and learned Fides Formata into verbal "subtleties," or into the question of giving the indoctrinated mind *no* liberty of inquiry, *no* right of going *directly* to Scripture. Man can form inductions from the revelations of grace, as properly as from those of nature: both indicate the "mind of God."

Acernus has *not* said that all mankind are regenerate—but only, that, whether in clearness or in obscurity, moral regeneration is denied to none. To give Christ to all the posterity of Adam, without a measure of the Holy Spirit to render the gift availing, would be futile. This universal endowment enables each individual (inasmush as "He tasted death for every man") to be conscious of sin, and sorry for it, and to turn from it in heart, however faintly men may perceive the change, and however little of it *they* may see in the life of those immured in ignorance or idolatry. The real surrender of the soul to this universal hallowing influence, is the commencement of moral regeneration, as all future surrenders to the increasing grace are the further moral new birth. Where is the "Pelagianism" of such doctrine? Of this primal gift, "lighting every man that cometh into the world," we are "passive" recipients; but, beyond this constituting the probationer, there can be no "passivity" in what is of the essence of his moral trial.

"Fides Formata" makes no further attempt to reclaim to his cause the "scattered children of God," the Corinthians, the Galatians. His candor leaves me all the Scripture, and is content with philosophising about "induction." For this manly course I owe him gratitude. He is quiet, also, concerning the maple seed.

My seventh friendly foe, "S," need not be troubled at the notion that a celestial grant of favor or honor may be *spiritual* without being *moral*. Some spiritual operations are moral, and some are not. Balaam and Caiaphas, morally bad, had the spiritual gift of prophecy. St. Paul declares that men might have the spiritual gift of "tongues," and of other miracles, and even of the pentecostal liberality, and yet be without "charity," the vital principle of heavenly morals. And the ordinary gift of the priesthood is from the "Holy Ghost," yet conferred sometimes, and that absolutely and completely in its essential nature, on unworthy men. So, what is *essential* to baptism on the part of Heaven, i. e. the baptismal or covenant regeneration, is a *spiritual*, but not a *moral*, gift, though it may be accompanied with more or less of the other spiritual gift, moral regeneration, and will be in the sincere adult—for that godly improvement awaits all devotional acts and thoughts. (Essay, p. 10, &c.) But the latter is not of the *essence* of baptism. You may make a covenant or contract with a knave, but it is just as binding on both parties as if he were honest. Our authorities may naturalise a dissolute and even treacherous emigrant, but his unworthiness, till after trial and judgment, does not exclude him from the honors of American citizenship, with all the appurtenant rights: he is fully "adopted," has an unqualified civil regeneration. So, with the adoption or regeneration to citizenship in the Church; the "tares" belong to it just as much as the "wheat;" "the One Spirit baptises them *all* into the one body," and there they all remain, "growing together until the harvest." Until that *moral* (as well as spiritual) discrimination is made, they enjoy alike this (not moral but only) *spiritual* distinction. The civil adoption is a *providential* gift, and equally providential, whether it be of the virtuous or the vicious. And the adoption into the Church is a *spiritual* gift, and though infinitely superior to the providential, it is equally spiritual whether a right soul or a mere hypocrite be thus numbered with "the children of God." The "one baptism" is *one thing* in its constituent force, to *all*, whether infants or adults, whether gracious or ungracious.

My acknowlegments are due, and most heartily offered, to "A. Z.," for his kind encouragement, his holy suggestions, and his animating wishes and prayers.

Peace to all,
Acernus.

January 6, 1849.

For the Churchman.

Mr. Editor.—Mr. Harison will please accept my thanks for his kind correction of my mistake in regard to the price of the Bibles imported by the Protestant Episcopal Society for Promoting Religion and Learning, for the use of Churches. I am happy to find that copies of the sacred volume, printed under such good auspices as that of the venerable Society for Promoting Christian Knowledge, can now be produced at such reasonable rates as those mentioned by Mr. Harrison, instead of the badly, and often erroneously, printed, and meanly bound books which are to be met with in most of our country churches. I believe, however, my statement of the price of quartos, printed at the Oxford University Press, to be correct. A good copy can seldom be purchased at the stores for less than ten, and they range from that up to twenty-five and thirty dollars.

Will you allow me, Sir, a few remarks in regard to the proper size of Bibles for Churches? In penning my former remarks, I had principally in view smaller country parishes of limited means, which are desirous of honoring God, not with that which costs them nothing, but with the best they can offer. In such cases, the quarto Bible, if well bound, may be large enough. But where the means of a parish are not very limited, I am wholly in favor of the use of the folio Bible. It is certainly the most graceful looking book, and it has, as Mr. Harison observes, former use in its favor. The use of quartos in Churches is of modern date. In the old parishes of Maryland, and I presume the same is the case in Virginia, where the Church books have been preserved, there will generally be found a large folio. This was the size usually sent out from England, before the revolution, to the American parishes. The large Churches in cities, and our larger country Churches, should always be provided with folios; though it is often the case that country Churches are miserably deficient in this, as well as many other matters of Church furniture. No one would expect to see a diminutive quarto on the Eagle Lectern of Trinity Church. A due proportion, therefore, should always be observed as a matter of correct taste, between the cost of the building, and the beauty and cost of every part of its furniture, books included. Otherwise there is the appearance of meanness, or the idea suggest itself of funds falling short, or of a want of proper knowledge and taste on the part of the architect and vestry, to carry out a correct correspondence between the Church and its furniture. I am very glad, therefore, to learn, for the first time, that folios can be procured, even by smaller country parishes, from the source mentioned by Mr. Harison, at a less cost than a "handsome" quarto; and, perhaps, the plain folio would be preferable to the more ornate quarto.

But the fitness of a Church to a parish, or of any part of its furniture to the building itself, is entirely a different matter, in my view, from the cost of a Church. It is a Scriptural rule to owe no man anything, and to observe it fully, it is necessary for parishes, as well as individuals, not to go beyond their means. An honst man has been said to be "the noblest work of God," and an honest parish is deserving of similar praise. Indeed, it would be well, at the present day, for every rector to devote part of the time spent in his pulpit to showing that honesty, besides as duty, is always the best policy. In no case ought a parish to exceed its means. It is a laudible plan for any parish, I think, when its means are limited, to be content, when the size of the building will answer for a century, or more, with a plain building—beautified with rich windows, or furniture of solid wood, or elegant books, or a fine toned organ, or all of these, if they can be obtained. If in keeping with the architecture, the danger of making it fine and showy will be avoided, and the true beauty of the building will thus be increased. Where, however, a parish will be likely to want additional accommodation in the course of fifteen or twenty years, as is often the case, the building can be plain in its architecture, and more cost can be bestowed upon the books for the chancel, or silver vessels for the Holy Communion, or cloths for the altar, &c. But in parishes where abundant means can be procured for erecting a majestic temple to the most High, and providing it with suitable furniture, the most magnificent copy of the word of God that is to be had, should be laid upon its desk or lectern. The most correct text, the purest paper, the best print, the most jetty ink, and the most superb binding should all unite in forming the volume, whose contents, by the aid of God's Spirit, and the blessing of His Church, are able to make us wise unto salvation.

If a place can be found in the columns of your paper for these desultory remarks, it will oblige

Your humble friend,
Country Parson.

For the Churchman.

THE CHURCH IDENTIFIED.

SECTION XV.

THE NATIONALITY OF CHURCHES.

During the course of the preceding sections, I have often had occasion to designate Churches by the name of the country in which they are located—implying thereby some sort of a connection between the Churches and the States.

The subject demands a few words of explanation, and we have now arrived at a point in our investigation, when a due consideration of that relation will be of material assistance in making the practical conclusion of our undertaking (now near at hand), both more definite and satisfactory.

By the nationality of Churches, I do not mean any recognition of the Church, *as a legal establishment* by the State. The idea that I wish to use is equally consistent with *all possible relations* between the Church and the state. Whether, as in the Roman Empire in the second century, the State persecutes and opposes the Church; or whether, as in England, it supports it by law; or whether, as in this country, it leaves the Church to itself, neither opposing nor supporting it, the doctrine which I wish to make use of, is equally consistent with that relation.

Where, as in the nations upon the old continent, there is a Governing Class consisting of persons who are born to authority, live in its exercise, and leave it to their heirs as an heritage when they die—my opinion is, that they are bound, and must, if they will regard their own welfare, make the Religion of Christ a part of the law of their Dominions.[*] This, of course, implies a support of the Church and its institutions.

But in this country where we have no such governing class—no government in fact—but only a number of citizens called for a time to execute the people's will in relation to certain matters of a more general concern, no such incorporation of Christianity, its doctrines and institutions, into the laws of the land can well be made. The People, who are the government—so far as there is any—yield their support to religion in another way, and thus perform, without the intervention of the state authorities, what the nations differently constituted can perform only by a union of Church and State.

But the duty of "nations" and "kingdoms" toward the Church is not the subject which *I* wish now to present to the consideration of my readers. It is rather the fact, that the territorial limits of the jurisdiction of a Church are commensurate with those of the nations in which it is situated. This is what I mean by the nationality of churches.

There are several considerations derivable from Scripture which confirm this idea.

1. It is obvious that the Apostles, in locating the different and independent branches of the Church had regard to the political divisions of the world as has been already said.

2. It is evident that the members of the Church *as Christians*, owe some duties to the government that is over them, and to their governors, such as are incompatible with any allegiance or obedience to persons or governors out of the nation in which they live. Hence it has always been held, by thoughtful Christians, that a belief in the Papal Supremacy by persons in nations that are independent of Rome, was inconsistent with due allegiance to the national sovereignty.

3. But again. In a christian country, the government or administration must come into either concurrence or collision with the Church and her regulations in regard to some points. Even in this country, where there is the least possible amount of connection between church and state—some points are assumed, and must of necessity be so assumed by the State. For instance, the officers employed in the administration must either keep or violate the Christian Sabbath. And the nation must have a law upon the subject. If that law regards the day as holy, then, in so far it adopts the doctrine of the Church: if not, then it may require, and in some cases it will require its citizens, if they are members of the Church to violate their consciences by continuing in secular occupations which the laws have required, regardless of the day. The laws of our country recognise this day, notwithstanding the many Jews and Seventh-Day Baptists who differ from the Church in their religion on this point. Our Congress, also, always adjourn for Christmas and the Holy Days connected therewith, notwithstanding the fact that neither Presbyterians, nor Baptists, nor Methodists—the most numerous denominations in our country, regard them as Holy Days at all. On the subject of marriage and divorce, both the Church and the State must have laws which are either concurrent or contradictory.

With regard to many of these things, the Scriptures have left the Church to make her own laws and arrangements for the mere circumstantials. If, now, the Church and the nation were co-extensive and conterminous, there would be no difficulty in securing an harmonious arrangement between them. But if there were parts of several different and independent churches, or the whole of them within the limits of the State, it would be impossible to adopt the laws so as to harmonize with them all.

When the Church was first planted, regard was had as we have repeatedly seen, to the secular and political divisions of the Earth, so as that there should never be two different churches or ecclesiastical authorities in the same division. And in following down the history of the Church for several centuries, we find this rule to have been pretty carefully adhered to.

> "This may be evidenced both from the rules and canons, and the known practice of the Church; for when any provinces were divided in the State, then commonly followed a division in the Church also; and when any city was advanced to a greater dignity in the civil account it usually obtained a like promotion in the ecclesiastical. It was by this rule that the Bishop of Constantinople was advanced to Patriarchal power in the Church, who before was not so much as a Metropolitan, but subject to the Primate of *Heraclea* in Thrace; and this very reason is given by two general councils, which confirmed him in the possession of this newly acquired power... It sometimes happened that an ambitious spirit would petition the Emperor to grant him the honor and power of a Metropolitan in the Church, when yet the Province to which he belonged had but one metropolis in the State; which was so contrary to the foresaid rule of the Church that the Great Council of Chalcedon, made it deposition for any Bishop to attempt it. But on the other hand, if the Emperor thought fit to divide a Province into two, and erect a new metropolis in the second part, then the Church allowed the Bishop of the new metropolis to become Metropolitan in the Church also. . . . The canons of the Church were made to favor this practice in the erection of new Bishoprics also; for the Council of Chalcedon has another canon which says that if the Imperial power made any innovation in the precincts or parishes belonging to a city, then the church precincts might be altered in conformity to the alterations that were made in the political and civil state which canon is repeated and confirmed in the council of Trullo." . . . Bingham's *Antiquities*. B. ix., c. I., §vii.

I am aware that this rule is not one of necessity, and that history presents many exceptions to it. The rule, if strictly adhered to, would present serious difficulties in times of general commotion, when the boundaries of Empires and Kingdoms were subject to sudden and frequent changes. Still, however, the evils with which the present divided state of Christendom would embarrass the application of the principle, ought not to be urged against its soundness: for those divisions and their causes are themselves anomalies and evils which ought not to exist. We have no right, therefore, to expect the rules and principles of the church to be such as to sanction and perpetuate them.

If, for instance, any part of Canada should become politically incorporated with the United States—the Church in that part would find no difficulty in coming into our General Convention, and becoming incorporated with the Protestant Episcopal Church in this country, for the reason that there is no material difference between us and them in matters of religion. But if we should acquire a part of Mexico, inhabited by a Church in the Roman Obedience—the incorporation would be more difficult and probably in fact would not take place—so great is the difference between us and them. But yet this should be no objection to the rule laid down; for such a difference has no right to exist between any two branches of the Church. It is itself a wrong.

But the practical object of this discussion is to say—what the practice of all sects and denominations implies and presupposes, namely, that the church which has the right to existence and jurisdiction in any nation at all, has a right to jurisdiction in any and every part of it, and throughout the whole extent of its Domain.

I have aimed, in what I have said, to prove the nationality of Churches only so far as is requisite for this practical conclusion. And that, I suppose, I have proved. If not, who shall deny it? Surely no one without condemning themselves. There is not a church or a sect in this country, that would hesitate to extend itself into any village, town or settlement, where it was desired on the ground that some other church or denomination had a society established there. The thing was never heard of. Not a denomination doubts its right to extend its communion anywhere within our own country. Now this right is what I mean by the *nationality* of a church. And this is the right that I claim for the Church of Christ.

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[*] See Isa. 60: 12.

Most of the larger denominations in our country do not hesitate to identify themselves, *by name*, with the country. I believe that all of them that are any ways diffused throughout the country, or ever expect to be so diffused, do so. Thus we have "*The Associate Presbyterian Church of North America*," "*The Reformed Protestant Church of North America*," "*German Reformed Church in the United States*," "*The General Reformed Synod of the American Lutheran Church*," "*The Presbyterian Church in the United States of America*," &c., &c. Thus in some way or other, every denomination recognise the nationality of their church, and claim the right to extend it into any town or settlement when it may be desired.

The Papists do not so distinctly recognise this principle in some of its bearings, while in others, they are unbounded in their arrogance. They claim the right to extend their jurisdiction everywhere, regardless of others. But still they do not recognise the principle in its relation to the independency of the national churches. They aim rather to destroy that independence and reduce them all into one consolidated Hierarchy, that the Papal denomination may be the more effectually established, or unrestrained in its exercise thereby. And while on the one hand, the uncertainty and variations of the boundaries of the secular kingdoms has doubtless done much to uprear and support that consolidation, let us als admit that the consolidation itself had done much to preserve the nations from those hostile collisions which lead to dismemberment and overthrow.

But the Church of England and our own, recognise and act upon this principle. Though we believe the Churches of the East to be most ignorant and degraded, and those in the Roman Obedience to be most corrupt and idolatrous, we make no effort to get up a purer Branch of the Church in their midst. I say this with a full knowledge of all that has been done. In every case, that might have the appearance of an exception, a caution has been observed, which, whether the course pursued be justifiable or not, has saved them from the violation of the letter of the rule laid down. Thus when the English Bishop LUSCOMBE resided at Paris, he claimed no jurisdiction over the citizens of France or the Netherlands, but only over Englishmen who were *temporarily* residing in those countries. The present Bishop of *Gibraltar* takes his name from a point of land belonging to the English, but he exercises jurisdiction over persons within territory belonging to the Greek Church. Yet it is only over the *Englishmen* who are residing there. So with Bishop SOUTHGATE, residing at *Constantinople*. He is an American Bishop residing within the limits of the jurisdiction of the Patriarch of Constantinople. But he claims and exercises jurisdiction over no territory, but simply and only over American citizens residing there.

In the latter case, the object is purely missionary—the improvement of the Church as it now exists, and has been in existence there ever since St. Andrew first preached the Gospel to that people. But with regard to the two British Bishops mentioned above, the fact that occasioned the necessity of an anomaly is urged as its only justification, namely, that the Church in those places was so corrupt that the English Church cannot recommend or willingly permit her members, while residing there, to commune with them. For this reason, an English Chaplain is permitted by the English Church to hold services according to her Liturgy within the very walls of Rome itself. Yet in all these cases, she neither claims jurisdiction over, nor pretends to provide for any but her own children in their temporary wanderings from their home.

The same adherence to this principle is seen in our course toward Texas. While it was considered a part of Mexico, we took no measures to send missionaries there, or to establish a church like our own. But so soon as it come to be regarded by our government as an independent nation, our missionaries, with a truly Apostolical zeal, and with the approbation and support of our Church, went there to establish the Gospel in the newly erected Republic. And until the Annexation of Texas, they were regarded as *foreign* Missions. But now they may become a Diocese and enter into the General Convention, and become incorporated with us whenever they choose to do so, and can comply with the Constitution and Canons of our Church.

The application of this principle which is thus seen to be established, no less by the Scriptures, than by the recognition and practice of all Churbhes and sects, is serviceable to us in many ways.

1. In the first place, others settled in some parts of the original Thirteen States before the Church of England had made a settlement in those particular places, as the Puritans in Massachusetts, the Dutch Reformed in New York, the Quakers in Pennsylvania, &c. &c., yet, inasmuch as they are but parts of the *country* in which the Church of England was established before they were, her claim would not be prejudiced or preluded by their settlements, even admitting them to be Branches of the Church of Christ.

2. The Roman Catholics settled in the State of Maryland before the members of the Church of English settled in that state, though not until 26 years after the English settlement in Virginia. This gave to the English Church-settlement priority of claim over the Romish.

But in regard to all these settlements, the Romish—the Congregational—the Dutch Reformed, &c., &c., it is to be observed that they were in what was then, or soon after became, territory belonging to the English Crown, and therefore within territory which the English Church had a right to occupy—nay, was bound to occupy and provide for as soon as she could.

3. But again. Since the organization of our Government, we have acquired territory that was occupied before our acquisition of it, as for instance, Louisiana, Florida, and parts of Mexico. In these territories, Churches in the Roman Obedience had made a settlement; and though there was no independent or Provincial Church in any of those territories, yet the Romon exercise of jurisdiction was established there. Belonging as they did to Spain, to France, and to Mexico, nations in which the Churches are in the Roman Obedience, those Churches had a right to extend their communion within their borders.

But when those tracts of country became united to, and incorporated with, the United States, the Churches then ought to have come into the communion of the Protestant Episcopal Church—that being the Branch of Christ's Visible Church holding jnrisdiction in that country. And if the Churches in the Roman Obedience had not departed from their original purity, and assumed an attitude of schismatic opposition to the rest of the Church they would undoubtedly have come into union with us. And their neglect or refusal has given us a right to regard as null and void, their jurisdiction, since their admission to the Union, and to extend our communion into the very places where theirs was before established. We do not become schismatics thereby. On the contrary, they are the schismatics for refusing communion and unity with those—with whom by the Providence of God, and in accordance with the Scriptures, and the principles of the Catholic Church, they ought to be perfectly united.

I am aware that I may be asked if I should give the same advice in a reversal of the circumstances of the case. It is said to be a bad rule that will not work both ways.

But to this I say, in the first place, that the errors of the Romish Church have no right to exist at all, nor be encouraged anywhere, and therefore their existence is no valid objection to any rule or principle, whose operation would lead to evil results in consequence of the existence of those errors.

In the second place, I remark, that no case has yet occurred in which a portion of country in which a Reformed Branch of the Church had canonical jurisdiction, has been brought under the jurisdiction of a Papal country in temporal things. But if such a thing should happen, I could of course no more recommend the inhabitants of the conquered territory to conform to the peculiarities of Popery, than I could encourage or recommend those now living in Papal countries to conform to them. We must always obey God rather than man; and we are only obeying man when we yield, even to those that have lawful authority over us, obedience in those things which they have no right to teach and commend.

But, finally, I may be permitted to avow my belief, that God in His Providence will never permit any Papal nation to extend its dominion over one in which a purer Branch of the Church exists. If we look at the Papal nations now existing, whether we consider the South American Republics on our own continent, or the kingdoms of the old world, France, Spain, Austria, Italy—we shall see but very little to encourage the belief that they are any of them likely to subjugate any of the Protestant nations. Where is there one that could for a moment cope with Great Britain or the United States? Alas! they are hardly able to sustain themselves, crumbling in fact with their own weight, and rent with internal feuds and commotions. In these things we can hardly fail to see the hand of Providence. "Verily there is a God that judgeth the Earth."

The facts and principles of this, and the foregoing, section, establish, I think, as clearly as facts and principles can ever prove anything, the right of the Protestant Episcopal Church to jurisdiction in these United States, and throughout the whole of their domain, and prove that that Church is the Branch of the Original Vine which has reached these distant shores in this distant age—here to blossom and bear fruit to her Divine Lord and Master.

It is sometimes said, by way of excuse for disregarding the Romish claims, that the Roman Church is apostate. If by this it is meant that that Church has fallen into grievous errors, the assertion is readily admitted. But unless it has totally and wholly fallen from the christian estate and condition, so that they have neither Baptism, Eucharist, nor any other divine ordinance that is valid and acceptable to God, than that which is designated by "*apostacy*," does not of itself void their jurisdiction.

Now it is not held by any church or denomination, that the Church of Rome is apostate in that sense, and to that extent. If an individual of that communion, or a whole congregation, as has several times happened both in this country, and in England, should manifest a wish to join any Protestant denomination in the country, except the Baptists, that denomination would receive them on a profession of faith and sufficient evidence of character without requiring them to be baptized. Now by this, they show beyond question, that they do not regard the Roman Catholics as apostate in any such sense, or to such an extent as to render them incapable of jurisdiction or any ministerial action. And if they are not, then their errors are no justification for a disregard of their rights.

But again. It is said that they are schismatics. Doubtless they are so, but I hardly need remind my reader that schism, any more than any other sin, does not always, and necessarily render those guilty of it, incapable of valid ministrations. Schism may be of two kinds. When, for instance, a minister intrudes himself into the care of another, and performs ministerial functions without his consent, he is a schismatic in one sense of the word. In this case, the claim of the intruder may be disregarded with perfect impunity. But again. When one church refuses communion with another, except on compliance with terms which it has no right or authority to demand—the party refusing is guilty of a schism in the Body of Christ. But this does not void their jurisdiction within their proper territory, nor give to others a right to take their churches away from them. A man comes into my house without any legal right, and claims to dispose of my family and property. I have a perfect right to turn him out of doors. But if he stays at home and sets up a claim to my house, or whatever is in it, he is guilty of a breach of the peace as much as in the other case, but this gives me no right to go and turn him out of *his own* doors.

I have no fear that the principle which we have been considering will be denied. It is too deeply inwoven into the system and operation of all who profess and call themselves Christians, to admit of being repudiated now. We infer, therefore, that a church which has a right to preach the Gospel and administer the Sacraments in a nation, at all has a right to do so anywhere in the nation, and throughout the whole extent of its territories. I might even go further and say, that there is an obligation resting upon them to provide, as far as in them lies, that all the people within those limits should have the Gospel preached unto them, and all the ordinances of religion, and means of grace, brought within convenient access. But it would be foreign to my purpose to urge that point now.

The conclusion, then, at which we arrive is, that the English Church first began to settle this country with the members of her own communion—that she persevered in the effort to extend her communion in these colonies until the colonies themselves became a separate and independent nation—that then the members of her communion, with her consent, and by her assistance, became organized into a separate and independent national Branch of the Church of Christ. This communion, therefore, is the Church of Christ in and for the people of this nation—identical, for all the purposes that immediately concern their eternal interests with that Church which is spoken of in the Scriptures. It is a branch of the Original Vine duly articulating with the parent stock and thereby connected with the root.

The only difficulty in identifying it as I said at the outset, results from the lapse of ages, and the vicissitudes of fortune through which it has to be traced. In some places it may be concealed by the overshadowing importance conceded to the secular concerns of the age. Passions, prejudices, and sinister designs, have also had their influence in diverting attention from the naked and controlling facts in each important epoch. My aim has been to bring these facts distinctly forward—shutting out from our view, for the time all others, that they might be the more justly estimated in their bearing upon the main and all-involving conclusion. I do not mean to say that the church has not in some ages been very corrupt, that it has not been, at times, greatly at fault in its treatment of its members. But my main points are to identify the Protestant Episcopal Church in these United States, with the Church of which we read so much in the Scriptures as an outward and visible institution; and to show that it has not lost its character or importance in a spiritual point of view, by anything that has transpired in its past history. In order to make these points clear and satisfactory to every intelligent reader, I have discussed every principle involved in the argument, and examined every period of its history, which could be thought to present any difficulty or ground for objection.

Suppose, now, that it be admitted—(a fact which I certainly do not admit), that when it was first established, the church was materially different in its constitution from what it now is, as many, and in fact all sects contend, yet the Church became Episcopal in regimen, and Liturgical in its Worship, throughout its whole extent—centuries before any of the modern sects originated, and so continues to the present day. It is, therefore, impossible to regard these departures—if they are to be considered as departures from the original plan at all—as apostacy—or a ceasing to be the Church of Christ—for that Church as we have seen from the Scriptures, cannot become apostate. Christ is *with it*, always, *every day*, even unto the end of the world.

A particular Branch may become apostate. This is admitted. But, as we have seen, there is nothing alleged to prove that our Branch of the Church is apostate which has not been embraced, and was not held by the whole Church throughout all of its Branches in the first centuries of its existence. We cannot, therefore, regard the objection as valid against us without involving them all—the whole Church of Christ—in the same condemnation, which would be a manifest contradiction to the Scriptures. It would show that the divine purpose had failed, the Omniscient Foresight had erred in its predictions, and the Arm of Omnipotent Power had not been able to defend His Church against the gates of Hell.

I am aware that it has sometimes been said that the Promise has been fulfilled by the springing up of a new church whenever the old one had become apostate. Thus it is said that the *Albigenses* and *Waldenses* came into existence, as the deadening influences of apostacy were creeping over the Church, and when these sects became extinct, the *Baptists* and others arose in their place—and thus the divine promise had been fulfilled, and there has always been a church professing the pure doctrines of the Gospel.

The doctrinal purity of these sects is not a point that I wish now to discuss. But the divine declaration is, that "the Kingdom shall *not* be left to other people."[*] And our Lord spoke of that Church which was established in His days, when He said that "the gates of Hell shall not prevail against it"[†] and He promised to be "with it alway (every day), even unto the end of the world."[‡] The promise could not, therefore, be fulfilled by these sects rising up in the place of the Church after it had become apostate. Nay, it was to guard the minds of Christians against admitting the idea that the Church *could* become apostate—or that any sect *could* arise up to take its place, in the Divine Economy that these declarations were made. "The gates of Hell," says our Blessed Saviour, "shall not prevail against that Church which *I* build upon *this* Rock—I will be with you alway even unto the end of the world, and when others come in my name doing many wonderful works[§] and saying, 'Lo here is Christ or Lo there'[||], you will not believe them, neither go after them, for false prophets and false Christs will come and show great signs and wonders insomuch that, if it were possible they will deceive the very elect." The promise implies the identity of the Church to which it was made. It cannot be transferred to any other without utterly disregarding the language in which it was made. The promise was made to the Church and not to the sect that should arise in its place when it should become apostate. Nay the very promise proves that it never can become apostate, and therefore no sect can arise to fill its place in the Divine Economy.

If, now, we can fix our attention upon the facts and principles that have been brought before our minds in the foregoing sections long enough to see their full force and bearing, I think we cannot fail to see, that it is as certain that the Protestant Episcopal Church in these United States, is the Church of Christ for the people of this Union, throughout its whole extent, and in all its parts, as if no ages of darkness and corruption had intervened between us and the Apostles, and no sects had arisen claiming the Christian name. D.

[*] Dan. 2, 44.
[†] Matt. 16, 18.
[‡] Matt. 28, 20.
[§] Matt. 7, 22.
[||] Matt. 24, 23.

For the Churchman.

DELAY,—THE MAPLE SEED.

Mr. Editor.—It is now Saturday afternoon, and my "Churchman" has not arrived. What tidings it shall bring from Mastix, and his volunteer aids, I know not; he may have broken me on the wheel of his learning and logic, and I must remain a helpless spectacle to our readers a week longer than if I had received your paper yesterday, or this morning. As yet, however, the infliction does not reach me. And I improve the interval by penning a word or two concerning my earliest notice of the maple-seed.

My first parish was in the West, as it was then called, though hardly known as such now. Another generation will call Japan and China the West, and the East Indies the Far West. In traversing the roads of my mission, I often saw thousands of *wings* lying about, of which no one could give me any account; but I supposed they had belonged to some strange insect, having encountered several. After a year or two, a friend in England requested me to send him "a quart-bottle-full" of the seeds of the sugar-maple; and I devoted a short morning to the purpose, in the neighboring woods. First, however, I must find out what sort of things the seeds were. Very soon I perceived that my "insect wings" had a seed attached, and abounded under the maple trees; but, to "make assurance doubly sure," I climbed a small sugar-maple tree, growing on open soil, and therefore with branches less than forty or fifty feet from the earth; and thus verified the object of my search. Then of course I fell to gathering them. The exquisitely-formed, tho' far from showy, wing, made them quite a curiosity, rawarding my petty labor with pleasing excitement; and I felt certain of the "bottle-full" in an hour or two. Curiosity thus gratified became unquiet, and, as usual, went farther, and I cut open several of the seeds to examine their structure—with the additional reward of seeing the two *leaflets* beautifully rolled together. Here, however, came the mortifying discovery, that far the most of the seeds, though all seemed equally plump, were *empty*, not more than one kernel in about half-a-dozen—pressure with the thumb-nail being the test, after experiments with the knife: "judge not according to the appearance." To gather six "quarts," in order to secure one that would be serviceable, was out of the question; and I had to ask my friend to be content with a double handfull. What leafy or ligneous result came of my morning's occupation, I never heard. Its theological application was unimagined three months ago.

Some of your subscribers in the *new country* can ascertain the correctness of my observations. Those in the cities, also, may find maple seeds along the side-walks; but they are not those of the sugar-maple; they are larger, both wing and shell, and clumsy, compared with my type of them, and the seed itself is flatter—the brown hue, likewise, perceptibly duller than in the right sort.

I once saw two matting-bags of sugar-maple *sprouts*, kept moist, (myriads of them burst from the earth in May or June,) *in transit* for planting out of their native region, but know not whether the experiment was satisfactory.

I have found a maple-seed a mile from any maple-tree, borne, loftily of course, upon its wing by a strong breeze: "they shall mount up with wings as eagles."

The seeds grow in pairs, the wings looking *very* insect-like; and numbers of them are often found on a single twig, or bunch of twigs. And, whether in the green state, the color being a subdued one, or when ripe and brown, they might suggest an unpretending variety among artificial flowers. But I am growing garrulous, as indeed is not unnatural, for it is more than thirty years since I climbed the maple tree.

Evening has come, and no Churchman. If there is work for me to do, you ought to have it on Monday; yet your paper, if it has not been sent to Minnesota, or Nebraska, cannot reach me till then. My dear sir, can you not make a contract with the Maples, to furnish "wings" for its prompt and swift dissemination? Yours, ever, ACERNUS.

January 13, 1849.

For the Churchman.

Dear Sir.—I take the liberty to extract, for your paper, some passages from a letter received last summer from Lady Franklin, written in London. It is with the hope that, as no intelligence has been hitherto received of the safety of her gallant husband and his companions. many may be led, on reading her words, to offer fervent prayer for them. The letter reached me the evening before the meeting of the county Clergy in my parish, and, by general consent, it was deemed proper that we should offer, in their behalf, during the public services, the "beautiful prayer" to which she alludes. If they should never be traced, or if their destruction should be ascertained, it will be a consolation to reflect on the evidence given by Sir John of his faithful adherence to the great Head of the Church, and his desire that those under command should share in his allegiance and the benefits resulting from it. What prayers have they not lifted among the fretted ice-work chantries of the North! I add to the extracts, a few simple lines of verse, written when thinking lately of their probable condition.

After mentioning the "Arctic searching expedition," three in number, sent by government, at a vast expense, she adds: "I cannot but feel deeply grateful for this noble instance of our governments humanity and generosity: but I have so vivid and painful an impression of the necessity of doing every thing that is to be done, in the course of this present summer, (for it is scarcely possible that they should survive a fourth winter,) that I cannot rest satisfied without stimulating further research in places not within the verge of government expeditions this season. I have therefore offered rewards to whalers, for looking into certain places, where, it appears to me, the ships or crews may probably be found, if disaster should have happened."

She then speaks of her own inclination to have joined one of the Searching Expeditions, from which she was withheld by the urgency and advice of her friends, partly on the ground of her feeble health, and partly that her husband might return while she was absent, and their separation be thus prolonged. "So," she says, "I have resolved to stay, and bear up against this terrible suspense at home. May the Almighty, in his mercy, give me strength to bear it! I am sure we shalll have your prayers, your private prayers, if not your ministerial ones, for, not being of your congregation (though of your communion), I do not know whether we can partake of its privileges. There is a beautiful prayer in your Liturgy, which is not in our own. I was pointing it out lately to the Bishop of Tasmania (Van Dieman's Land), as he was on the eve of returning to his Antipodeal Diocess: and I sent an American Prayer Book by him to the Archdeacon of the Colony. The good Bishop sympathised with my feelings, and told me, that, on the 16th of July next, if he did not previously hear of the safe return of the Expedition, the prayers of the Church would be offered up in every Church and Chapel in the Colony, which my husband so long governed, and where his memory is so cherished, for the safety of himself and his companions, and the expeditions to be despatched in search of them." . . . "I think you may like to know where my husband in the first intance will be sought after. His instructions for his own course, were, that, after entering Lancaster Sound, or Barrow's Straits, he should continue in about the 74th parallel of latitude, till he came to Cape Walker, when he was to turn Southward, and pursue a S. W. direction toward Behring's Straits; or, if entirely baffled in this direction, he was to retrace his course to Barrow's Straits, and see if he could find a clear channel between Devon and Cornwallis Island. Sir James Ross thinks the passage will never be found in the quarter to which my husband's instructions have probably led him; and that the ships will probably be found shut in among the ice-packs and islands of the Arctic Archipelago, somewhere about 73° N. and 105° W.;—but who can tell?"

I hope there is no violation of delicacy in publishing these extracts,—and that they may induce thousands to lift up hearty prayers for the safety of the various expeditions.

J. J. ROBERTSON,
Jan. 1st, 1849. Fishkill Landing.

For the Churchman.

FRANKLIN'S POLAR EXPEDITION.

Where are they? Where the Frost-king rules supreme
Entrenched 'mid battlements of polar ice;
Where crystal piles of many a quaint device,
Marking his wealth magnificently gleam.
How fare they? All is yet a doubtful dream
To man's weak judgment.—Whether, as the price
Of their adventurous quest, stern cold's strong spice
Embalms their corpses till the last day beam;
Or, clinging still to life, by Hope sustained,
They deem their cup of trial well nigh drained,
Cheered by presentiments of succor near,
Thou alone knowest who hast ne'er disdained
The voice of prayer: O God! our cry now hear,
Bring them safe back to friends and country dear.

Dec. 15th, 1848. J. J. R.

Dear Mr. Editor.—Albeit unused to the nervous mood my nerves have winged for some time past, when I saw the Churchman giving its sanction to the usurpation of S over E in the ultimate syllable of *Diocese*. Glad, therefore, was I to see, that "a constant reader" took you to task about it in your last number. Still more was I gratified when I found your attention called to a paper which I wrote, and which was afterward published in the Gospel Advocate. A little history of it may be acceptable to your readers. I was a member of the Standing Committee of New York, and of the Board of Trustees of Columbia College, and, after adjournment at a meeting of one of those bodies, was standing before the fire with Mr. R. Harison when the conversation turned on the proper spelling of the word Diocese. Being asked my opinion, I gave it. You have Johnson against you, said Mr. Harison, Yes, I replied, but all analogy is for me. The next time we met, I brought my paper, and asked Mr. Harison to read it. He did so, and returned it with a smile, saying, You have fairly made out your case. The paper, then, being of New York origin, though it was published in Boston, fairly belongs to the Churchman, if the editor think fit to insert it. He will, I hope, do me the favor to thank the courtesy toward me personally, which a constant reader has expressed. AUCTOR.

New England, Jan. 9, 1849.

THE CHURCHMAN.

New-York, Saturday, Jan. 20, 1849.

We have received Nos. 2 and 3 of the New York Ecclessiologist, for January, and very cheerfully avail ourselves of the opportunity thus offered to commend the journal to the favorable regards and patronage of our readers. The main design of the society, that of fostering and directing the efforts of Christian art in the erection of Churches, is one that must command the approbation of all Churchmen. We take for granted that this will be adhered to in the Society's publications; and as the effect of it will naturally be to awaken interest, excite inquiry, and diffuse information on a subject of great importance, we have little doubt that its publications will be productive of good.

We have a right to expect also, that the suggestions and recommendations which may go forth under the sanction of the Society, will be governed by the principle that the particular forms of divine worship, and the rites and ceremonies which are used in it, and, very much more, the matters pertaining to the special and subordinate department of ecclesiology, are things *in their own nature indifferent;* and that in approving of some, and disapproving of others, a reverent and deferential regard is to be had to the spirit of the church whose wisdom it hath been "to keep the mean between two much stiffness in refusing, and too much easiness in admitting any variations" even from those usages which she hath herself appointed. If this principle—the avowed principle of the Church of England, and our own church—be borne in mind, the suggestions of the Ecclesiologist will be likely to rest on the ground of good sense and substantial piety, and the differences to which these suggestions may give rise will be less liable to run into heat and extravagance on the one hand, or coldness and irreverence on the other.

There is much in the present numbers of which we could speak well; valuable information, sound and wholesome suggestions, and able inculcation of general principles in a manner adapted to the wants and habits of our people. For all this, the Ecclesiologist has our thanks, and deserves to receive, and, we hope, will receive the encouragement and patronage of churchmen. To say such things as this when he feels that they are merited, is the pleasant part of a reviewer's task. But there is another duty which the editor, in the present instance, does not feel himself at liberty to avoid; and he therefore begs leave, with the kindest feelings, but yet in all seriousness, to note a few things which he fears, have not been well considered, and are likely to afford just grounds of exception. We do not mean to controvert the points with any who may wish to defend them; and shall therefore be content with merely directing attention to them, and assigning reasons of the most general nature for our dissent.

The article on the dedication of Churches, proposes "to give one or two practical rules for the guidance of Churches builders, and Church founders in the choice of a patron Saint."

Sir Isaac Newton first propounded the received theory of gravitation in the shape of an humble query for the consideration of abler heads. It is true there is no room for such modesty in the delivery of "practical rules for the guidance" of men, because *rules* are supposed to be incontrovertible, and any profession of diffidence in the delivery of them would be quite out of place. But then the authority or certainty on which they rest, ought to be at least as manifest as the confidence with which they are given; otherwise there will be danger that some will be moved by the confidence of the guide to receive *rules* which will lead them astray, while others, seeing the insufficiency of the rules, may argue that the Saints whom we remember and profess to imitate, are less eminent for modesty and humility, than the philosophers whom we are found to forget.

Now in the present instance, it is safe to say that neither the rules given in the choice of names for Churches, nor the assumed ground for the practice, have any adequate foundation of authority or certainty to rest upon.

The assumed ground for giving names to churches is "the choice of a patron Saint." Such an idea as "the choice of a patron Saint," probably never entered into the head of any Church-builder, or Church-founder among us. They all understand that "Every Church," as the Ecclesiologist well says, "is dedicated to GOD;" and that it is "in remembrance or in honor of any of his Saints," that their names are used to designate it; but of any notion of patronage extended by, or expected from the Saint to the Church so designated, or to its builders or founders, we venture to say that they are entirely innocent; nor do we suppose for a moment that the Ecclesiologist has any desire to possess their minds with so fatuous and mischievous a fancy.

"The ordinary expression," says the writer in the Ecclesiologist, "that a Church is dedicated *to* such or such a Saint, although perhaps pardonable for common use, is not, in strictness, correct." We suppose not, and we suppose also, that the expression so far from being "ordinary," will seem to all Christian readers most uncouth and barbarous, and that whether pardonable or not, it can certainly have no such ground of pardon as "common use." The Ecclesiologist who corrects the use, is the first also to bring it to our knowledge. The entire freedom of our Church literature and oral language from all such expressions, is a proof that the reverent practice of designating Churches by the names of Saints, begets no such superstitious notion as that of dedicating them to Saints by whose names they are distinguish But if the names instead of being used as epithets of distinction, were understood to imply the choice of a patron Saint, the natural effect would be to beget the belief that the Church was dedicated to the Saint whose name it bears, and thus to make "common" the very expression which the writer says "is not, in strictness correct;" a very soft reproof, by-the-way, for an act which, by the writer's own account, appropriates to a departed mortal, an honor which, is due to GOD. That the notion of a patron Saint for a Church, does beget in the mind the kindred notion of the dedication being to the Saint, this very article of the Ecclesiologist gives us reason to surmise.

But let us look at the rules. The first is, "Never give a Church such a name as Grace, The Atonement, The Redemption, &c. They really mean nothing at all."

The second rule is that "Dedications from events in Scripture or Ecclesiastical History should be employed very sparingly, and never, except under peculiar circumstances. There is scarcely any such event which may not be equally well commemorated by the name of some holy person connected with it. Thus instead of the Annunciation, or the Nativity, we would recommend St. Mary, instead of the Ascension, The Holy Apostles."

Authority for these rules, there is none; nor do we see any principle which supports them, except it be the very one which the writer has disclaimed; viz., that of dedicating Churches to a patron Saint. Admit this, and the justness of the rules is apparent. Agreeing with the Ecclesiologist, however, in the rejection and utter condemnation of such a superstition, we will only say that we reject the rules as such, because they have neither authority nor evident certainty for their support. And if the matter of them were offered in the shape of private opinions, or suggestions instead of *rules*, we would submit in reply that the use of names which commemorate the chief *blessings* and *events* of our redemption, together with those which commemorate Saints, tends to choke the superstitious notion of Churches being under patronage of the Saints whose names they bear, and that on this ground we should vote for its continuance.

The fourth rule is "Avoid naming a Church after any person who has not been formally canonised, (e. g. Cranmer Chapel, Baltimore). It is an act of private judgment, and independence of authority, which is extremely offensive."

In this case we are inclined to reverse the rule, and retain the reason. The Apostles, and the Apostolical and Primitive Fathers, had gone to their rest centuries before the Roman Church began to canonize departed saints, as the Roman Senate before then had deified departed heroes. We believe that the ceremony is peculiar to the Romish Church, and certainly the canonization of the modern Romans is as far from universal reception as was the *apotheosis* of the ancient Romans; the former being limited to particular Churches, as was the latter to particular provinces. It cannot plead *antiquity, universality, and consent;* and therefore the practice itself, and all submission to it, "is an act of private judgment, and independence of authority, which is extremely offensive." We hope it was not meant to exclude the Apostles.

The fifth rule requires that "In selecting a patron Saint, regard should be had to the circumstances connected with the building or founding of the Church." Whether this rule be behind the age, or ahead of it, we will not say; but we are pretty certain that it is not even with it. The builders and founders of Churches among us, never dream of "selecting a patron Saint;" if they did, they would be likely to dedicate the Church to him or her, as the case might be; and they would agree to what the Ecclesiologist says on a previous page, that the practice of calling a Church by such names as "Grace," "The Atonement," &c., is no dedication at all. All they want is simply to give the Church which they propose to build, or found, some decent and Christian designation, and so at once express their gratitude to GOD for His mercies, and avoid the vanity of calling the Churches after the names of the ministers who serve in them. If the writer means, as we suppose he does, that *in naming a Church*, "regard should be had," &c. his rule is a sensible one.

The subject of the article on which we have been commenting is of sufficient importance to justify the space which the Ecclesiologist has devoted to it. We need some rules on the subject. The names of the persons and events commemorated in the calendar of our own Church are a *rule*, as far as they go. If these are not sufficient in number and variety, we do not know that the builders and founders of Churches could do better than to thank the Ecclesiologist for hints on the subject, and look to the Bishops for rules. The former would be always a pleasure, the latter but seldom a hardship.

We have dwelt longer on this topic than we meant to, and must therefore despatch more summarily the two other points which we had noted for remark. The one is on page 62, where we find it laid down that "The Font, according to the rubric, has to be filled with water after the minister and persons to be baptised have come to it, thereby making it a part of the service." Now we are willing to allow as large a license as any man, to individual opinion in the construction of rubrics, in the naming of churches, &c., so it appear only as an individual opinion. But we are not quite prepared to see a particular construction of a rubric assumed to be a rubric, and then made the basis of introducing into our churches *metal pails*, to be made after a prescribed pattern and "ornamented to any extent according to pleasure." We must confess to something more than a doubt as to the propriety—eloquar an sileam?—of having the font placed at the door of the church. The "evident and beautiful symbolism" of the font consists, we apprehend, not in its *position* but in its being, as its name imports, a *font*, the nearest approximation which the place allows to the living *fountain*, which is the natural emblem of spiritual life. Baptism was at first performed in *fountains* and rivers; after that came the baptistery, which was at first—and for a long time—separated from the Church, before it stole its way into it. The font itself, and the position of it, near the door, are different symbols; and the incompatibility of the latter with our present arrangements and habits of worship seems to us a sufficient reason for being content with the former. We cannot but think that it is only men of "one idea" who would advocate the minister's walking to the door of the church, *after the second lesson*, and celebrating a service where the people, from their relative situation, could not unite with him. But when it comes to "*metal pails*," (kettles?) we feel an irresistible impulse to resiliency. We would submit, of course, if the rubric required it; but the truth is, we see in the suggestion no more of law than of sense: the rubric (which is wanting in the office for Adult Baptism) is completely satisfied by the *fact* of the font being filled with pure water, no matter when the *act* of filling was performed.

The third point referred to (in respect to church-yards), we have no time to dwell on at present; nor is it of that importance that we need again revert to it. We conclude, therefore, as we began, by saying that we believe the Ecclesiologist, despite of some juvenile indiscretions, will be a useful publication. The mechanical execution of the present number is highly creditable to the publisher and we think the Society have much reason to be gratified with the interest thus far testified in their labors.

We regret that we are unable to make room for the interesting correspondence furnished us by the Rev. Mr. Winslow of Staten Island. It shall appear next week.

To the Editor of the Churchman.

ROME, Nov. 27th, 1848.

Rev. and Dear Sir.—I have been for several months past laying aside material for a few chapters, or letters, on Italian affairs. But my occupations have prevented me writing, and I send you this hurriedly written letter thinking it might interest you, and I feel that it will some of your readers whom I have seen in Rome the past two years.

You are undoubtedly aware of the Pope's refusal to go to war with Austria. In regard to this policy I will say nothing at present. It created a strong feeling against him, and if it had not been for the prudent counsel of Count Mamiani a Provincial Government would have been formed on the first of May last, at the time the Pope issued the famous allocution.

Mamiani at that time formed a new ministry which lasted for nearly two months, when another was formed by Fabbri which existed for a short time, when Rossi was called and took the management of affairs. Rossi, though an Italian, was a Peer of France, and Ambassador from Louis Philippe to this court till the French Revolution of July. He was looked upon by the *retrograde party* as a friend and of course by the *liberals* as an enemy. He was a cold and haughty person in his manners, but perhaps more of a business man than any the Pope had near him. But the feeling among the liberals was that he was in league with the King of Naples, and determined to stop the *democratic ball* which is rolling over Italy.

On Wednesday, the 15th inst., the Chamber of Deputies was to open after a recess of a couple of months. The Deputies are most of them from the different Provinces or Legations of Rome, and are liberals. They had drawn themselves up on the left of the Chamber to receive Rossi who was to open the Chambers. He left the Palace of the Quirinal and was hooted and hissed all the way, and when he descended from his carriage was surrounded by a crowd of people some of whom struck him and a *Sicilian*, it is said, stabbed him in the neck, and he died in a few minutes. He received a note in the morning from the Duchess of Rignano, a note advising him not to go out.

His death was *not* much lamented, and all said that a revolution had been avoided for Bologna, Ferrara, Forli, Ravenna, and other of the Roman provinces were making ready to separate from Rome. Rossi died within a few feet of the spot where Cæsar fell by Brutus, and they have been playing the tragedy of Brutus the past week at one of the Theatres.

On the 16th a large number of people assembled in front of the *Quirinal* and asked for the formation of a new ministry of men whose names they sent in. The Pope refused to see the deputation. The crowd continued to increase, and about 3 P. M. the Swiss Guards shut the doors of the Palace, and it is said fired on the crowd, though others say that some one fired on the Swiss first. But Cardinal Antonelli, who was in the Palace, gave the Swiss orders to fire, which was very impolitic, as they had no one to aid them, and as all the Pope's troops, Civic Guard, and people, were of one mind. The crowd burned part of a door of the Palace and threw stones into the windows. Monsignor Palma put his head out of the window and was shot, and some three other lives were lost. In the evening the new ministry was announced and all retired quietly home. This ministry is formed of Mamiani, who is one of the leading minds of Italy—Sterbini, Editor of the Contemporaneo—Galletti, and a few others. They are for forming the *Corlituente*, or Italian league, and have the full confidence of the people.

Matters remained quiet till Saturday when it was discovered the Pope had fled from Rome. It created an immense sensation—for he is much beloved—and gloom has pervaded the city ever since. But the greatest trenquillity and order prevail. The people are determined to support order at any cost. Nearly all the Cardinals have left. Those who knew themselves the most obnoxious have gone to Naples.

The Pope, it is said, has gone to Monte Casino, a convent near Terracina.

His flight has been caused by the different foreign ministers; the French and Bavarian having assisted him. No one knows what will be the result. If he abdicate, as some think, the people will not have another, unless he should come with an immense force to sustain him.—But Pius IX. would be received with open arms. A Deputation will be sent to him, as soon as it is known positively where he is, to induce him to return. The foreign ministers, who aided his flight, have left.

Prince Canino, son of Lucian Bonaparte, is taking a very active part in politics. He, it is said, is *owner* of the *Democratic Club*, and is in hopes he may become *King* or *President* of Italy. I write this with all sorts of interruptions for we know not what the future may bring forth, and strangers are a little anxious—especially the English. But all is quiet at present, and there has never been any disposition here to molest foreigners. The Pope is one of the most kind and agreeable men in his manners that can be imagined. I had an interview with him a few evenings since. He said he had read with pleasure the regards expressed for him by our citizens, in the press and otherwise, and that he felt thankful to the bottom of his heart for them, as he knew they were from all classes and sects. He graciously gave me permission to present to him any persons I might choose. I remain

Yours, very truly,
J. C. H——.

COL. COLL. Jan. 7, 1849.

Mr. Editor.—The following letter contains so high and just an eulogium on the Appeal it so liberally answers, that I think it due, both to the cause and the writer, to make it public. Were all Churchmen thus to feel and give, in proportion to their means—no mission cause in our Church, whether at home or abroad, would be long wanting in adequate support. God grant that the example of a noble minded Brother may not be without its influence. I remain, &c.,

JOHN MCVICKAR,
Chairman of Com., &c.

FISHKILL LANDING, Dutchess Co.
Christmas, 1848.

Rev. and dear Brother.—I regret to see so little attention to your appeal in behalf of the press operations of our devoted Missionary at Constantinople, Bp. Southgate. These operations have been made the grounds of fresh assaults upon him by the Congregational Missionaries there. As they are numerous while he stands alone, it is easy for them to keep some one of their body occupied in dressing up plausible statements to the injury of the work which he is so ably and faithfully prosecuting, without seriously interfering with their own. These statements are widely circulated in sectarian papers in this country, months before he gets information of what is doing, and then he must borrow time from the important work before him to prepare a reply. Take into consideration the pressure of this work itself, with all its responsibility, and you will conceive the difficulty of bearing up under such additional trial of his strength. It is evident that the hope is entertained of thus gradually wearing out his resolute spirit, or at least of so distracting his attention as seriously to interfere with the effective prosecution of his labor. But he stands not in his own strength: his firmness is derived from the Spirit of Him, for whom he is willing to go through evil report, as well as good report. Though without presbyter or deacon from his own land to aid him in his labor, unite with him in counsel, or sympathise with and share his trials, he is not alone, for the great head of the Church is ever with him. Christ's presence sustained him during his perilous journeys in his missions of exploration, and he has never neglected to maintain intimate communion with the Saviour in his ordinances. This is the great secret of his stedfast zeal, unwearied efforts and undaunted courage. The attacks upon him increase my sympathy with him and his cause, and, as a slight proof of this, I enclose ten dollars to aid his press operations. This, with God's help, I will renew annually while these operations are continued. The present year terminates the period for which I united with a number of other friends of the Mission in contributing twenty-five dollars annually to its support. This, with God's help, I intend also to renew, and continue as long as he shall enable me. In the confidence that the Constantinople Mission will recommend itself more and more to all candid inquirers, and its episcopal head stand higher and higher in their estimation, I remain, &c.

New Publications.

THE HISTORY OF ENGLAND, from the accession of James II. By Thomas Babington Macauley.—Vol. 1. Harpers. 619 pp. 8 vo.

The first volume of this long-looked-for history is at last published and gives us some idea of what we may expect in the forth coming volumes. Since the days of Hume, Robertson and Gibbon, *styles* in all English history has been almost disregarded The name of another Scotsman may now be added to the names of Hume and Robertson as a classic, in the same line. For in his sphere, as a brilliant rhetorician the Edinburgh Review comes nearer to Burke than any writer since his time; as a painter of character his portraits vie with those of Clarendon; for picturesque description he is the equal of Robertson, and the march of his narrative, if not so simply graceful as that of Hume, is more stately and imposing. He is accurate and impartial, apparently, as Hallam, with his judicial head, but with the tongue of the advocate. A warm partizan as a reviewer, and too often a special pleader in his critical articles: his History shows him much the same rapid, brilliant, generalizer, yet candid and laborious.—Of his Churchmanship, or want of it, we have nothing to say at present: remarking merely on the literary merit and general scope of this work. A student of English History all his life a conspicuous public character, an author, frequently heretofore, of Essays on periods of English History which fall within the period he has selected for his present undertaking, perhaps no English author is better fitted to produce a popular continuation to Hume, or to attract attention to eras of English history much neglected by general readers. This neglect is chiefly attributable to the dullness of most of the writers on the same general subject, and to the fact that no classic pen has, heretofore, traced the story of those times. Such a complaint can exist no longer. The most attractive popular writer in England, has now commenced a labor almost Herculean. He proposes to bring his work "down to a time within the memory of men still living."

The first volume contains five chapters.—The first comprises a close, rapid, vivid, resume of English history to the Restoration; the second closes with the reign of Charles II.; Chapter III. furnishes a most entertaining and elaborate account of the Army, Navy, different classes of Society, descriptions of towns, history of literature, arts, social refinements, labor, condition of the people, &c. The last two chapters commence the history, which, at the rate it has set out, will fill a dozen English volumes, and half as many of the American reprints, at least. The reprint is worthy of the house, whose imprint it bears.

Sword's Pocket Almanac, containing lists of the Bishops and Clergy in each Diocess and an alphabetical list of the same, with other statistical information of the Protestant Episcopal Church in the United States for the year of our Lord 1849. New York, Stanford and Sword's, 139 Broadway, 1849.

The present is the 34th volume of this favorite annual, and is inferior to none of its predecessors in workmanship and beauty of appearance. The addition of the alphabetical list, in the several dioceses, is much to our mind and supplies what we have heretofore thought a defect. We have had no opporunity to examine the present volume, but we are well aware that it is as accurate as care and diligence can make it.

RHYMES OF TRAVEL; Ballads and Poems, by Bayard Taylor. 153 pp., 12mo. G. P. Putnam.

Since the days of Goldsmith, we believe Mr. Taylor is the only pedestrian poet-traveller in Europe whose book is really an addition to English literature.

In the present collection of original poems, the first section includes the Rhymes of Travel; poetical efforts, as their title purports, growing out of the scenes and adventures, the sentiment and fancy, of foreign travel. The second section, picturesque ballads of California, is intended "to give a poetical expression to the rude but heroic physical life" of that modern El Dorado. Life-tones and miscellaneous poems comprise a number of effusions, fugitive in their production, but, it is to be hoped, not in point of duration. Also, an uncommonly well engraved and spirited likeness of the traveller illustrates this elegant volume.

THE CHURCH REVIEW, for January, contains another able article, in continuation, on the Papal Supremacy, in review of Dr. Kenrick on the Primacy.

We have also received—THE TRUE CATHOLIC, filled, as usual, with most valuable matter—and BROWNSON'S QUARTERLY, in which we see an article on "Hawkstone."

Foreign Intelligence.

[From our late English Papers.]

ENGLAND.—*Dr. Hook.*—The Rev. Dr. Hook, of Leeds, is so seriously indisposed that his physicians recently forbad him attempting to preach on a public occasion for which he had an engagement.

Bristol: St. Mary's, Redcliffe.—A gentleman of Bristol, although a Dissenter, has offered to bring from Caen one hundred tons of stone, freight free, for the restoration of St. Mary's, Redcliffe, in commemoration of the transfer of the Bristol Docks to the corporation, and the consequent great diminution of the dock dues.

Memorial Window.—The Berkshire Chronicle states that a memorial window has just been erected at St. Mary's Church, Reading, in memory of the Rev. Wm. Stanley Monck, who died from a virulent fever, caught while attending the poor as a curate at Leeds. The window, which is of perpendicular date, is thus described:

"The four upper compartments are occupied with evangelical symbols, denoting St. Matthew, St. Mark, St. Luke, and St. John, and in the three divisions below are inserted figures representing some of the several offices which belong to a deacon, that of baptizing, relieving the poor, and visiting the sick. These are placed under canopies of extreme richness, the niches of which are occupied by a representation of our blessed Lord crucified, with his Virgin Mother, and St. John, on either side.

Rubrical Disputes in the Diocess of Exeter.—Another dispute on questions of Rubrical observances has taken place at Plymouth, where the Rev. G. R. Prynne, Minister of the new district Church of St. Peters, Eldad, in opening the building for Divine service, preached in his surplice, chanted the Liturgy, and omitted to use a prayer in the pulpit before the sermon. The Bishop having been applied to has stated that the surplice, is the proper vestment in the morning, but that he cannot advise Mr. Prynne to persist in its use; that the chanting, or simply "saying" of the Liturgy, is a matter in the Minister's discretion; and that he cannot advise the use of a short prayer before the sermon, in submission to the dictation of a portion of the laity.

ITALY.—*Dethronement of the Pope.*—Intelligence from Rome announces the fact that the Pope has been declared to have forfeited his temporal sovereignty. The Republic has been proclaimed, and a Provisional Government formed. The Pope will be permitted to return to Rome, but simply in his ecclesiastical character. The Cardinals are not to be suffered to come back. The populace was shouting through the streets, "Death to the Pope!" "Death to the Cardinals!"

RUSSIA. *New Cathedral of Saint Isaac, at St. Petersburg.*—Isaac of Dalmatia, was the patron, in the Greek Catholic Calendar, of Peter the Great's birth day; and, accordingly, the Church, in the Naval Yard of the infant city, was built in honor of that Saint—of timber simply, and with no pretension to beauty or magnificence—by the Tzar, who felt that his successors would not leave his manifest desire neglected. The hope was well fulfilled, for the structure which he raised in stone, after fire had destroyed his first labor, gave way, in 1768, to one of marble, more suited to the fashionable character which its *quartier* had obtained, This building sufficed till 1817; when the Emperor ordered the Chevalier de Montferrand to design such an alteration as would give it an importance worthy of the Russian capitol. The arrangements for commencing occupied one year; so that the foundation stone was not laid until 1819. The operation consequent on driving 10,762 piles for a foundation in a damp soil, was the work of ten engines during the succeeding year. Then, the whole surface was covered with two layers of blocks of granite, which serve as a base to the walls of the cathedral, of which the more important are granite, the remainder being constructed with compact masonry of picked stones. The portico on each front consists of twelve Corinthian columns, each of 7 feet diameter, and 57 feet long, in one block in the quarry; they are the largest monoliths yet employed for such a purpose; those of the Pantheon at Rome, only 47 feet, excelling in size all those of antiquity remaining. The dome is surrounded by 24 columns, each 42 feet, and the campanili have similar ornaments, 30 feet each in height, this series of 104 monolithic granite columns is unsurpassed in number, size, and costliness by any other such work of ancient or modern art. The main walls of the building are faced externally and internally with white marble from Finland and from Italy. The dome, which has a very beautiful outline, of very high merit, is, internally, avowedly constructed of the principle of that of St. Paul's, London; but instead of timber, brick, and stone, the Russian dome is of iron. Externally it is covered with bronze, divided by twenty-four bold ribs, and gilt in three thicknesses of leaves of sterling gold. Deprived of the easily imagined effect produced by the reflection of the sunlight, this ovoid of pure gold relieves itself at twilight in simple majesty against the azure sky; but its greatest glory is at night, when a thousand sparkling light are constellations surrounding the far-beaming emblem of our religion. In the construction of the dome there were used of copper 52½ tons, of brass, 31½ tons; of wrought iron, 524½ tons; of cast iron, 1068 tons; and of ducat gold, 247 lbs., (i. e. $50,000).

The Church is placed with the altar at the east end, and the principal entrances are from the north and south. Three of the doors are thirty feet high and 12 feet wide.

Interiorly, the Cathedral is divided Into a Greek cross, with the dome at the centre, and four chapels at the angles. Among the more striking decorations are 40 bronze angels, each 21 feet high. The centre nave is 175 feet long, and 53 wide; the total length 278 feet; the total width 153 feet; ornamented at the east end by an altar screen, 150 feet long and 70 feet high, of white marble, encrusted with precious stones. The doors into the chancel, 35 feet high and 24 feet wide, will be of silver. The great bell weighs 1800 pounds, and in diameter is about eight feet. The dome is 69 feet diameter, 286 feet to the cupola of the lantern, and 332 feet to the top of the cross.

The extravagant use of the rich materials employed, the careful skill with which the architect has fulfilled his task, the excellent feeling for decorative art with which he has embellished this Cathedral of the Russian capitol, and the brief space in which he has erected the lofty pile, must ever render the Church of St. Isaac one of the most striking edifices of the nineteenth century.

Domestic Intelligence.

NEW YORK.—*Episcopal Acts by the Bishop of Maryland, Acting by request of the Standing Committee of the Diocese.*—Second Sunday after Epiphany. In the Church of the HOLY APOSTLES, city of New York, confirmed forty-nine persons, on which occasion the Bishop preached, addressed the candidates, and administered the MOST HOLY SACRAMENT of the EUCHARIST.

☞ We take this occasion to speak of the flourishing condition of this parish. It is but a few months since the Church was consecrated; and although located in a growing portion of the upper part of our city, the population is as yet quite sparse. The congregation is constantly increasing, and the large number admitted to the Holy Rite of Confirmation on the above occasion is evidence of the unremitting exertions of the Rector in behalf of his flock. The Church yet requires pecuniary aid to free it from debt, and we trust the efforts of its friends will not be wanting in its behalf. Among the number who received the impress of APOSTOLIC hands, was a very aged and infirm colored man, who had been confined to his room for several years.

WESTERN NEW YORK.—*Episcopal Services by the Bishop.—Consecration.*—On December 28th, the Festival of the Holy Innocents, the new edifice of St. Peter's Church, Cazenovia, was solemnly consecrated to the worship and service of Almighty God, by the Rt. Rev. Dr. De Lancey, the Bishop of the Diocese.

The Bishop and Clergy in their official robes, were met at the door of the Church by the Vestry, and proceeded up the aisle in the opening services. The request to consecrate was handed to the Bishop by William Greenland, Esq., the Senior Warden, and read by the Rev. J. R. Davenport, of Syracuse. The sentence of consecration, was read by the Rev. S. Hanson Coxe, the minister of the parish. Morning Prayer was commenced by the Rev. Mr. Ashley, of St. Paul's Church, Syracuse. The first lesson was read by Rev. Mr. Millett, of Hamilton. The Te Deum was sung by the choir, accompanied by the organ.—The second lesson read by the Rev. Professor Low, of Geneva College, and the Morning Prayer was finished by the Rev. Mr. Gray, of Manlius. The Bishop read the ante-communion service, assisted by the Rev. Mr. Wilson, of Sherburne, who read the Epistle. The sermon was preached by the Bishop. The holy rite of confirmation was administered immediately before the sermon, and six persons were confirmed, the confirmation preface being read by the Rev. Mr. Coxe.

Notwithstanding the snow storm, a large congregation attended. It was a joyous day to the Church people of Cazenovia, signalizing the completion of a work primarily began by the zealous and persevering piety of a former Missionary, the Rev. Mason Gallagher, and carried out by the pious talent, energy, and zeal of his successor, the Rev. Samuel Hanson Coxe, both admirably sustaining the firm, consistent, persevering, and noble faith and piety of a few friends of the Church in that attractive village, who for years cherished, in steady adherence to the Church and its holy principles and doctrines, the faint hope, now happily realized, of seeing an Episcopal Church edifice rearing its sacred head among the beautiful mansions of the village. The absence of the Rev Mr. Gallagher, who is laboring for the winter, in Kentucky, was much regretted by all.

In style of architecture, the Church is Gothic, and generally after the model of St. Thomas's Church, Hamilton, whose congregation already may see the fruits of their pious example of zeal and devotion to the Church.

We learn that the building, erected with great skill, prudance and judgment, cost about $3400; that pews have already been sold to the amount of $3100, and that the Vestry have yet on hand eight of the best class pews worth about $1000; the whole presenting a blessed encouragement to faithful, pious, and constant devotion to the Church, under circumstances often dark and disheartening, but now terminating in the reality and the sunshine of success and joy, and we trust, of enduring good to many to whom it shall hereafter prove to be "none other but the house of God and the gate of heaven."

Ordination.—On the 29th of December, Bishop DeLancey held an Ordination in St. Peter's Church, Cazenovia, when Mr. Theodore Marsh Bishop, candidate, was admitted to the holy order of Deacons. Morning Prayer was read by the Rev. Mr. Davenport and the Rev. Mr. Ashley, assisted in the lessons by the Rev. Prof. Low and the Rev. Mr. Millett. The candidate was presented by the Rev. Mr. Gay. The sermon was preached by the Rev. Mr. Wilson, of Sherburne, and the holy communion administesed by the Bishop, assisted in the distribution of the elements by the Rev. Mr. Coxe.

Institution.—On Sunday, December 31st, the Rev. William Bliss Ashley was instituted Rector of St. Paul's Church, Syracuse, by Bishop De Lancey. Morning Prayer was read by the Rev. Mr. Davenport of Syracuse. The Rector was attended by the Rev. Mr. Gay, of Manlius. The officiating wardens were Henry Eaton, Esq., and General A. P. Granger. Mr. Easton, as senior warden, presented the keys of the Church to the new Rector. The sermon was preached by the Bishop, and the holy communion was administered by the Rector, assisted by the Rev. Mr. Davenport.

In the afternoon the Rev. Mr. Gay preached at St. Paul's Church, and in the evening the Bishop preached in St. James's Church, the Rev. Mr. Ashley reading prayers, assisted by the Rev. Mr. Davenport, who read the lessons. Full congregations attended these services.—*Gospel Messenger.*

CONNECTICUT.—*Consecration.*—St. Mark's Church, New Briton, was consecrated to the service of Almighty God on the 23d ult., by the Rt. Rev. the Bishop of the Diocese. The request to consecrate was read by the Rev. Mr. Capron, and the sentence of consecration by the Rev. Mr. Jackson. Morning Prayer was read by the Rev. Dr. Williams, President of Trinity College, assisted by the Rev. Mr. Chauncey. The Bishop officiated in the Ante-communion service, the Rev. Mr. Jackson reading the Gospel, and the Rev. Mr. Fisher, the Epistle. The Sermon was by the Rev. Mr. Coxe, from Ps. lxxxiv. 3, "Yea, the sparrow hath found a house, and the swallow a nest," &c. It was an earnest and affectionate discourse, well suited to the occasion and the circumstances of the parish. After the Sermon the Bishop administered the holy rite of confirmation to nine persons.

The prospects of this parish are at present very encouraging, though it has seen some dark days. By a most energetic and praiseworthy effort, it has exchanged the former unsightly and badly located house of worship for one convenient in situation, and beautiful in appearance. The new Church contains 60 pews on the floor of the nave, and more than 50 of these were rented at once for a sum more than sufficient to pay the Rector's salary. The village is rapidly increasing in population, so that a few years must see this a strong, and well established parish. The Rev. Professor Jackson has labored here as a Missionary since Easter, 1846, and now resigns the parish into the hands of the Rev. Alexander Capron, of the Diocese of New York, with heartfelt prayers for its peace and prosperity.—*Calendar.*

PENNSYLVANIA.—*Consecration of the Floating Church of the Redeemer, Philadelphia.*—This beautiful Church, designed for the Seamen of the Port of the City of Philadelphia, a description of which appeared in our columns a few weeks since, was consecrated to the service of ALMIGHTY GOD, FATHER, SON, and HOLY GHOST, by the Bishop of Pennsylvania, on Thursday, the 11th inst. The Bishop and Clergy proceeded up the aisle, repeating the 24th Psalm.

The request to consecrate, stating that the Church was free from debt, was presented to the Bishop by a Lay officer of the Churchmen's Missionary Association for Seamen in the port of Philadelphia. The Bishop then proceeded with the prescribed Consecration Service. The sentence of Consecration was read by the Rev. Mr. Trapier. The Act of Consecration having been completed, Morning Prayer was commenced by the Rev. Dr. Dorr, Rector of Christ Church, and continued from the Creed by the Rev. B. C. C. Parker, of New York. The Bishop then addressed the congregation, upon reverence of the *Sabbath* and the *Sanctuary*. The Rev. Mr. Parker also made an address, from the Chancel, in regard to missionary labor among Seamen, and introduced into his remarks several interesting incidents connected with his own labors among Seamen in New York. There were present of the Clergy, in addition to the above-mentioned, the Rev. Drs. Clay, Coleman, Ducachet, and Stevens; the Rev. Messrs. Odenheimer, Howe, Ogilby, Allen, Evans, Harris, Neville, Newton, Fowles, Smith, Dupuy, J. M. Douglass, Wm. Douglass, Durborow, Miller, Southard, of New York, and Mitchell, of New Jersey.

PENNSYLVANIA.—We understand that the following Episcopal acts have been performed by the Bishop of this diocese, during the past few weeks:—

November 19th, in the Church of the Advent, N. L., preached and confirmed twenty-one.

November 25th, preached twice at St. David's, Radnor, and confirmed eleven.

December 3d, A. M., in St. Matthew's, Francisville, preached and administered the communion, and confirmed five.

P. M., in the Church of the Redemption, preached and confirmed thirteen.

December 5th, attended meeting of the Southern Convocation at Paradise, Lancaster county, preached the Convocation sermon, and administered the communion.

December 10th, at the Church of the Messiah, Port Richmond, preached and confirmed four.

December 17th, visited and preached in St. Mary's, Warwick, and St. Mark's, Honeybrook, confirmed one at the latter parish.

December 18th, at St. Thomas's, Morgantown, preached and admitted to Priest's orders, the Rev. James A. Woodward, minister of the parish.

December 19th, 20th, at Christ Church, Reading, attended the first meeting of the Schuylkill Convocation, preached the Convocation sermon, administered the communion, and confirmed eleven.

December 24th, at St. Stephen's, Philadelphia, preached, and admitted to Deacon's orders, William B. Musgrave and Daniel Washburn; to Priest's orders, Rev. Rees C. Evans.

On Sunday evening, Dec. 31, in the Church of the Nativity, preached, and confirmed three persons.—On Sunday, Jan. 7th, in the morning, in St. Andrew's Church, eighteen persons were confirmed.

In the evening of the same day, ten persons were confirmed in All Saints' Church.—*Banner of the Cross.*

MARYLAND.—*Ordination.*—The Advent ordination was holden in St. Andrew's Church, Princess Anne. Morning Prayers were said by the Rev. John Crosdale, Rector of Coventry Parish. The Bishop preached. Mr. Samuel Kerr Stewart was admitted to the Holy Order of Deacons, on presentation by the Rev. Joseph J. Nicholson, Rector of Somerset Parish. The Rev. Thomas R. B. Trader, Deacon, was ordained to the Priesthood, on presentation by the Rev. J. Crosdale; the Rev. Messrs. Crosdale and Nicholson joining in the imposition of hands.

Consecrations.—On Thursday, the Feast of St. Thomas the Apostle, St. Paul's Church, Anamessex, in Coventry Parish, Somerset country, was solemnly consecrated to the service of Almighty God. The Deed of Donation was presented by Dr. L. Handy, and read by the Rev. John Crosdale, Rector of the parish. The Sentence of Consecration was read by the Rev. James Young, Rector of Worcester Parish. The Rev. Thomas R. B. Trader, minister of Stepney and Wicomico Parishes, said Morning Prayer. The Rev. Mr. Young read the Lessons. The Bishop preached, administered the Holy Communion, and briefly addressed the congregation both before the offertory and after the conclusion of the services. A very large congregation was in attendance.

This little church (60 feet by 21 in the nave, 10 by 16 in the chancel) is beyond any comparison the most successful effort at a wooden church in the diocese. Its open roof and perpendicularly planked outer walls are disfigured by no paint. Its steps, high pitched roofs, neat south porch, well proportioned western window, are all in excellent keeping. The internal arrangements are neat and chaste. Built since the 27th of July, at a cost of about $1300, it proves that expedition and cheapness are perfectly compatible with correctness of design and excellence in execution, where a faithful and skilful workman carries out the plans of a competent adviser, and does credit to all concerned in the prosecution of the work.

On Thursday, the Feast of the Holy Innocents, Grace Church, Hungary Neck, Wicomico Parish, Somerset county, was solemnly consecrated to the worship and service of Almighty God.

The Deed of Donation was presented in behalf of the Vestry, by Dr. Thomas W. Stone, and read by the Rector, the Rev. Thomas R. B. Trader.

The Sentence of Consecration was read by the Rev. John Crosdale.

Morning Prayer was said, to the Lessons, by the Rev. Samuel R. Stewart.

The Rev. Joseph J. Nicholson read the Lessons.

The Rev. William A. White said the remainder of Morning Prayer. The Bishop preached, and celebrated the Holy Communion, assisted by the Rector.

This very neat church has been occupied for worship about two years, but has only lately been freed from debt, in part by the effort of the late Rector and the parishioners, and in part by the liberality of one whose name is concealed. On this occasion, it was filled to overflowing, with a deeply interested congregation. It was very tastefully decorated for the season.

Corner-stone Laid!—On Wednesday morning, December 20th, the corner-stone of another new church (the third within as many years) in Coventry Parish, was laid at Dividing Creek, Worcester county. A large congregation assembled for Morning Prayer in the old chapel, immediately adjacent to the site of the new building. Morning Prayer was said by the Rev. James Young, Rector of Worcester Parish. After prayers, the Bishop confirmed three persons, addressing them, as usual, before the sponsion; the Rev. Mr. Crosdale, Rector of the parish having read the preface. The office of confirmation over, the congregation moved in procession, headed by the Bishop and clergy, to the place of the corner-stone. There the office appointed for that purpose in this diocese was used by the Bishop, assisted by the Rev. Messrs. Crosdale and Young. The last prayer concluded, the congregation returned in procession as before, to the old chapel where the Bishop delivered the address, and afterward proceeded to the celebration of the Holy Communion, aided by the Rector of the Parish. The new church, to be called St. Stephen's, is the third upon this site, or immediately adjoining. The present chapel is only a transept built in addition to the first chapel, which becoming ruinous, was pulled down many years ago. All the buildings are of wood.

Confirmations.—On the Second Sunday in Advent, December 10th, in St. Paul's Church, Baltimore, in the morning, thirty-three persons were confirmed.

On Friday, December 15th, in the evening, in St. Peter's Church, Salisbury, ten persons.

On Saturday morning, the 16th, in St. Matthew's Church, Worcester county, three persons.

On the Third Sunday in Advent, in the evening, in St. Paul's Church, Berlin, Worcester county, one person.

On Monday morning, the 18th, in All Hallows' Church, Snow Hill, two persons.

On Wednesday morning, the 20th, in the Dividing Creek Chapel, Coventry Parish, three persons.

On Friday morning, the 22d, in Rehoboth Church, Coventry Parish, five persons.

On the Fourth Sunday in Advent, December 24th, in St. Andrew's Church, Princess Ann, at nigat, four persons.

On Monday, the Feast of the Nativity, in All Saints' Church, Somerset Parish, four persons.

On Wednesday, the Feast of St. John the Evangelist, in St. Paul's Church, Spring Hill Parish, ten persons.

On Friday, the 29th of December, in St. Philip's Church, Quantico, four persons, [this being the third confirmation at this visitation of Spring Hill Parish, making in all twenty-four persons.]

On the Sunday after Christmas, December 31st, in St. John's Church, Huntingdon, Baltimore county, four persons—*Ch. Times.*

ALABAMA.—*Ordination.*—On Sunday, Dec. 17th, in St. Paul's Church, Selma, the Right Rev. N. H. Cobbs, D. D., ordained to the order of Priesthood the Rev. W. A. Stickney. The candidate was presented by the Rev. J. H. Linebaugh, and the sermon preached by the Rev. J. H. Morrison. There were also present of the Clergy, the Rev. F. B. Lee, the Rev. N. J. Ellis, and the Rev. R. A. Cobbs. At night the Bishop preached, and administered the rite of Confirmation to four persons. There was a large attendance on all the services notwithstanding the extreme inclemency of the weather, and everything seemed to indicate that the parish was in a very flourishing condition.—*Banner of the Cross.*

TENNESSEE.—On the fourth Sunday in Advent, the Rt. Rev. Bishop Otey held Confirmations in St. Peter's Church, Columbia. Evening Prayer was said by the Rev. Dr. Wheat, Rector of the Parish. The sermon was preached by the Rev. Mr. Cressey, and eight persons were confirmed. Of these persons five were pupils of the Female Institute, the Diocesan school for girls.

On the Sunday after Christmas, the Bishop confirmed five persons in St. John's Church, Ashwood. Morning Prayer was said by the Rector, the Rev. Mr. Cressey, and the sermon preached by the Bishop. Two of those confirmed were colored.—*Ib.*

Died,

On Sunday morning, 14th inst., after a lingering illness, Capt. JOHN MANSFIELD, aged 77 years.

On Sunday morning, 14th inst., SOUTHARD, infant son of WILLIAM C., and SOPHIA A. DAYTON.

In Buffalo, N. Y., December 6, 1848, after a short illness, LAURA, daughter of LESTER BRACE.

She was a true and practical Christian, devoted in her attachment to the Church, constant in her attendance on its services, and imbued with the spirit of its devotions. Of kind and pleasing manner, she won the esteem of all who knew her; and especially was she beloved by those who had the pleasure of being her intimate friends. Long will she be affectionately remembered by them; and in the contemplation of her excellent character, will they, and her bereaxed family, have a chastened pleasure—and while they dwell on its many beauties, will feel the more resigned, that one who was so ready to go, has gone, as she expressed herself, to join the pure and happy spirits in another world.

Notices.

Free Church of the Epiphany.—Quarterly Sermon.—The Rev. Henry J. Whitehouse, D.D., Rector of St. Thomas's Church, will preach in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, January 21. A collection will be made for the benefit of this Church. Service to commence at 7 o'clock.

New York, January 20, 1849.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 9th inst., the Treasurer has received the following contributions:

From St Matthew's ch, Wheeling, Va, half, 31 17; Trinity ch, Northfield, Ct, 2; through J B Dow, Esq, Treasurer, Boston, Christ ch, Cambridge, Mass, 65; St Paul's ch, Boston, 310; Grace ch, 80 57; Christ ch, 14; St Matthew's, 7 50; Christ ch, Andover, 62; St Ann's ch, Lowell, 70; St Stephen's ch, Pittsfield, 30; St Stephen's ch, Lynn, 5; Grace ch, Cabotville, 10; St Michael's, Marblehead, 16; St James's ch, Roxbury, 14 50; St Thomas's ch, Tannton, 32; a lady, 1—717 57; a Churchman, postmark Philadelphia, 60; Bangor ch, Churchtown, Penn, for Ill, 22; St John's, Salem, N J, 82; St George's, Fredericksburgh, Va, 20; a lady of St Thomas's, N Y, 10; a friend, North Haven, Ct, 1; Grace ch, Hamden, Ct, 16; Queen Caroline parish, Md, 4; Trinity ch, Fairfield, Ct, 17; St Paul's, Baltimore, 145 31; Christmas offerings, St Mary's School, Raleigh, N C, 25; St James's ch, Fishkill Landing, N Y, 39 87; Christmas offerings, S S, Christ ch, Savannah, Ga, 5; do, do, Christ ch, Poughkeepsie, N Y, 4 50; Friends to missions, Poolesville, Md, 5; Epiphany offerings, a member of St Luke's ch, New York, 5; St Paul's, Paterson, N J, 11; Christmas offerings, S S, St Luke's, Rochester, half, 10; Grace oh, Jefferson city, Mo, 4 50; Christ ch, Lexington, Md, 10; Trinity ch, Mineral Point, Wis, 6; St James's Piqua, O, 10; a parishioner of St Matthew's, Bedford, N Y, 1; Grace ch, Petersburg, Va, 27 45; Meheim parish, Green co, Va, 27 42; Trinity parish, Vanderburgh co, Ind, 2 25; St Paul's, Henderson, Ky, 12 75; St Paul's, Wallingford, Ct, 5; St Paul's, Key West, Fa, 12; by the hands of the Rt Rev the Bishop of Maryland, Ch of the Ascension, Washington, D C, 40 50; Prince George's co, St Paul's parish, 15 54; Coventry parish, Somerset, Md, 7 46; Calvert co, All Saints' 5—68 50; Christ ch, Madison, Ind, 21 25. Total, $1426 54.

THOMAS N. STANFORD, Treas.,
New York, January 16, 1849. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since his report of 9th inst:

St Paul's ch, New Haven, $350; do, do, S S, for education, Africa, 20—370; Christ ch, Reading, Pa, monthly collection, 13; do, do, Miss Jane D Bibble, 5; do, do, S S, for education, Africa, 9—27; St George's ch, Fredricksburg, 20; do, do, for Africa, 25; St Mark's ch, Petersville, Fred Co, Indiana, Africa, 10; St James' ch, Danbury, Conn, for Constantinople, 8; Jt John's ch, Essex, Conn, 3; S S Christ ch, Savannah, Ga, for education, China, 25; Epiphany offgs, Christ ch, Poughkeepsie, N Y, 48; S S, of do Christmas offgs, 4 50; family mite box, 1; St Mary's, Brooklyn, for Constantinople, 8; St Matthew's ch, Pike, Bradford co, Pa, 4; St Paul's ch, Eastchester, Westchester co, N Y, 18; S S of do, 10; St Stephen's ch, Pittsfield, Mass, for Constantinople, 50; St Stephen's ch, Wilkesbarre, Pa, for China and Africa, 52 50; S S of do, for Africa, 3 50; Church of the Holy Trinity, Westchester, Pa, 21 75; do, do, for Africa, 3 25; Grace ch, Hamden, Conn, 16; a friend to Africa, 1; St John's ch, Belfonte, Pa, 5; Christmas offgs, S S St Luke's ch, Rochester, 10; St Mark's ch, Williamsburg, N Y, for Constantinople, 17; S S, Christ ch, Washington, D C, for educating 2 children, Africa, 40; Female Benevolent Society, Christ ch, Hartford, Conn, for education, China, 25; do, do, for education, Africa, 20—45; Christ ch, Cincinnati, O, for Africa and China, 41; St Stephen's ch, Harrisburg, Pa, 15; St James' ch, Piqua, O, for Greece, 20; Emanuel parish, Allegany co, Ind, for Constantinople, 25; Grace ch, Petersburgh, 39; Meherrim parish, Greene co, Va, 14—46; Church of the Holy Communion, N Y, for China, 500, Africa 200, Constantinople 100—800; Mr P G Stuyvesant, N Y, for China 100, Africa 100—200.

J. SMYTH ROGERS, Treas.,
New York, January 17, 1849. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 9th inst.:

From Miss Elizabeth Clarkson Jay, to constitute her a life member, 25. Annual subscribers—Thos W Ogden 2; Fred. DePeyster, 2; Sinclair Toussey, 2; Edward W Laight, 5; John T Fisher, 2—13. Total amount, $38.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, January 16, 1849 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 9th inst:

From D H Arnold, a donation, 5. Annual subscribers—Thos W Ogden, 1; Fred. DePeyster, 1; James B Kissam, M D, 1; John T Fisher, 1—4. Total amount, $9.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, January 16, 1849.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a "Friend," a bundle of clothing; a lady, 5; "a mite for the poor," 5; a friend, 2; John D Wolfe, Esq, 30; by Messrs Stanford & Swords, from H L, 10; C L S, 20.

LOT JONES, 77 Second Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs Stanford & Swords, 139 Broadway, or at his residence.

New York, January 16, 1849.

FREE CHURCH OF THE HOLY EVANGELIST.

The subscriber gratefully acknowledges the receipt of the following donation for the poor:

By the hands of Messrs Stanford & Swords, from H L, $10.

BENJAMIN EVANS.

Further donations are respectfully solicited, and will be thankfully received. They may be left with Messrs. Stanford & Swords, 132 Broadway; or B Evans, 172 Broome street. New York, January 16, 1849.

SAILOR'S MISSION.

The undersigned thankfully acknowledges the receipt of $10, from a member of St Paul's ch, New Haven, through Messrs Stanford & Swords, for the purchase of Prayer Books, for outward bound seamen.

N. B. Further donations are requested, and may be sent to Messrs. Stanford & Swords, Broadway, or Thomas C. Butler, John street.

D. V. M. JOHNSON,
In charge of Floating Church of the
Holy Comforter, foot of Dey street.
New York, January 16, 1848.

MISSIONARY COMMITTEE OF THE DIOCESS OF NEW YORK.

The Treasurer acknowledges, since his report of 2d inst., the following contributions, viz:

From Ch of St John the Evangelist, Stockport, rev Henry Edwards, (special collection,) 7 41; St George's ch, Hempstead, rev O Harriman, jr, 5 75; St Saviour's ch, Maspeth, rev Wm Walsh, 20; St John's ch, Cold Spring Harbor, rev D Brown, 11 71; St Luke's ch, Richford, rev S G Appleton, 2. Total amount, $46 87.

C. N. S. ROWLAND, Treasurer,
January 16, 1849. 55 Water-street.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," since his acknowledgment of 2d inst., the following contributions, viz:—

From Christ ch, Manhasset, rev J P F Clark, 8 59; St George's ch, Hempstead, rev O Harriman, jr, 10 95; St John's ch, Troy, rev E Lounshery, 18; St John's ch, Cold Spring Harbor, rev D Brown, 7 06, St James's ch, Goshen, rev J T Cushing, 27; St George's ch, Astoria, rev J W Brown, 21 25; St Anna's ch, Fishkill Landing, rev Dr Robertson, 20 05. Total amount, $112 90.

C. N. S. ROWLAND, Treasurer
of the Convention P. E. Church, N. Y.
January 16, 1849. 55 Water street.

The undersigned gratefully acknowledges the receipt of a valuable box of clothing, for the use of the Nashotah Mission, from a lady of the Parish at Ithaca, W N Y.

JAMES LLOYD BRECK,
for the Nashotah Mission.
Nashotah-lakes, W. T., 23d Dec., 1848.

THE POOR.

The subscriber returns his sincere thanks for the following donation for the poor:

From John D Wolfe, Esq. 20.

He also takes this opportunity of earnestly soliciting further aid, to enable him at this most inclement season, in some measure, to relieve the many cases of distress which he is daily called upon to witness.

THOMAS COOK, Rector of St. Simon's German
Epis. Free Ch. and Missionary to the Jews.
New York, January 16, 1849.

Protestant Episcopal Church Missionary Society for Seamen, N. Y.—The Treasurer acknowledges the receipt of the following sums, since date of last report, 11th December, 1848:

From Mrs Gerry, annual subscription, $2; a lady of St Paul's ch, N Y, donation 10; Mrs M R T, 5; E B Clayton, 5; Mrs Richards, 2; J. R Cauldwell, 2; Miss Eliza R Wiswall, 2; Miss E F Chardavoyne, 2; J Mann, 2; Hon Hamilton Fish, 20; B. J. Hathaway, 2; Edward Delafield, 5; Wm Van Hook, 5; John Van Nelson, Jr, 5; R D Weeks, 2; a friend through K Rogers, 5; Trinity ch, Fairfield, Conn, through Stanford & Swords, 12; collections at the Chapel of our Saviour, for the Mission, 11 66; do, for books, 12 26; collection at St John's ch, N Y, 30th ult, 5fter sermon by Rev F Vinton, D D, 78 94. Total, 191 04

J. DAVENPORT, Treasurer,
New York, Jan. 8, 1849. No. 10 Platt st.

Received to aid Bishop Southgate in his Turkish Translations, from J J Robertson, D D, $10, on the part of the Tract Society.

JOHN MCVICKAR, Chairman.

ST. SIMON'S GERMAN EPISCOPAL FREE CHURCH.

The subscriber returns his sincere thanks for the following donations for the poor. By Messrs. Stanford & Swords from C L S, $20; from C a bundle of clothing.

He also takes this opportunity of earnestly soliciting further aid to enable him at this most inclement season to relieve in some measure the many cases of distress which he is daily called upon to witness.

THOMAS COOK, 276 Houston st.

Poetry.

For the Churchman.

A DREAM.

"Are they not all ministering spirits?"—*Heb.* i. 14.

Sad thoughts were in my heart
When dearest, I dreamed I died
And woke a bright-winged angel
Of blessing, by your side,—
Others had died before
Whose task might be more sweet,
I, could but weed the thorns
That pierced your bleeding feet.
So I dreamed I died, dearest,
And plucked the thorns away.
For I knew how they grew, dearest,
I had felt them in my day.

Dearest! it was a dream—
Whose bound by love, or birth,
Brightly in paradise may beam
Yet visit not this earth.
But had we clearer viewi
Angels *are* by our side,
And there are miseries untrue,
Like the dream that I died.

All Saints Day, 1848. X. X. X.

For the Churchman.

Mr. Editor.—You have gratified *one*, and perhaps all of your recipient perusers, by the three elegant selections of Hymns "On the Nativity." Will you allow another, generally designated "The Portuguese Hymn," to appear in your columns? Bishop Hobart's giving it a place in his Festivals and Fasts, exhibits its appropriateness for the season.

From its appellation I have imagined its origin, both of composition and music, to be Roman Catholic. And, also, Reverend Sir, may I solicit from your urbanity and information the knowledge of the author, or authors, of this solmenly-beautiful production of versification and melody?

January 1st, 1849. CLAUDIA.

FOR CHRISTMAS MORNING.

"Hither ye faithful, haste with songs of triumph;
To Bethlehem haste, the Lord of life to meet:
To you this day is born a Prince and Saviour—
O come and let us worship at His feet.

O Jesus! for such wondrous condescention
Our thanks and praises are an offering meet;
Now is the Word made flesh, and dwells among us,
O come and let us worship at His feet.

Shout His Almighty name, ye choirs of angels,
Let the celestial courts His praise repeat;
Unto our God be glory in the highest,
O come and let us wocship at His feet."

Selected Matter.

From the Liverpool Mail.

REV. BAPTIST NOEL.

The secession of the Hon. and Rev. Baptist Noel from the Church is a phenomenon as instructive as it is singular.

Until within a few weeks back, Mr Noel was regarded as the very Coryphœus of his party. To his great amiability, and personal piety, and well-intentionedness, all sides—high Church and low, heretics and schismatics of every grade, concur in offering their admiring approbation. But with his own party—with that section of the Church who assume to themselves the name of "Evangelicals," with these, Mr. Noel was the beau ideal of perfection;—his commanding talents, his brilliant eloquence,—above all his exact and unquestionable orthodoxy made him in their eyes "The glass of fashion and the mould of form." But now alas! a change has come over the spirit of their dreams:—The London *Record*, the veracious print so well known as the organ of his party, has, like "the envious Casca," given him the "unkindest cut of all":—It now discovers that Mr. Noel is defective in "sound and sober judgment,"—that he has "a weakness" leading to an "oscillation of sentiment." Mr. Noel's solemn assertion that the step he has taken "has not been done in levity or without long consideration," and that it has arisen from a full conviction that he was bound "to act in accordance with the dictates of his conscience," all these assertions go for nothing. His quondam friends now only harp upon his "weakness" and his "oscillations" and dismiss him with the quiet remark —"we are only surprised that you did not go long before."

The treatment which Mr. Noel has met with from his associates does not surprise us. We know the men and their communications. Delicacy of feeling—a high sense of honor—a vivid appreciation of everything akin to self sacrifice, and rigid notions of duty—these are qualifications of character not usually found in men who go on for years, deliberately teaching doctrines contrary to those they have solemnly vowed to teach,—decrying the Priesthood and despising the Sacraments of the Church. For our own parts, we give Mr. Noel full credit for his conscientiousness and for the greatness of the sacrifice he has made. Upon the principle "better late than never," we rejoice that he has at last acted consistently—that after having refused to use Church's the Catechism—after denying the Church's doctrine of Baptism—after fraternizing with Dissenting Teachers,—that at last his natural honesty has asserted its supremacy and forced him into a position at once consistent with his conscience and his principles. In saying this, however, we would not be thought to rejoice at his secession. No! the Church can ill afford at this season to lose any of her pastors, much less one so eminent for natural graces as Mr. Noel, and we entertain a confident hope that reflection and study, and a seclusion from that baneful atmosphere wherein, until lately, he wholly lived, that these together, will restore him to a better mind and bring him back again to the fold of the Church, an erring but repentant son.

It is odd enough, however, that none of those clerical aberrations we have above named, as reasons why Mr. Noel should long since have left the Church have *appeared* to weigh with him. One only cause is assigned for his secession, viz., a dissatisfaction with the present relation of the Church to the State. At present we are in blissful ignorance as to whether Mr. Noel has turned a pure Voluntary—denouncing *all* connexion with the State, or whether his dissatisfaction arises from the recent abuses of power—the monstrous encroachments which the State has for the last twenty years perpetrated toward the Church. For the settlement of these points we must wait until Mr. Noel's published volume appears:—In the meanwhile, and in whatever way Mr. Neel decides, one thing is certain:—Mr. Noel's secession is a striking and instructive testimony against the Erastianism of the age:—It is a witness tending to prove that the Church in its universality is beginning to feel that State encroachments have their limits:—That, however, in the pride of power, statesmen of the Russell and Graham calibre, may trample on the Church, deny Her liberties, and mock at Her independence, the hour of retribution will come, and the rights of the Church will sooner or later be fully and amply vindicated. In this point of view we hail Mr. Noel's secession as an ominous warning.

Some eighteen years ago when the nation appeared to have lost all sense of the Spirituality and independence of the Church's kingdom, when Whigs and Radicals were cutting up the Irish Church *ad libitum*—demolishing ten Bishoprics at one stroke, a little band of the faithful sons of the Church met together and determined to make a last effort to recall the Church's children to the almost decayed idea of Her divine origin. For years and years did this little band labor on, making sure but slow progress. At last, most unexpectedly the principles they were fighting for, found not only a response, but took deep and lasting root in presbyterian, covenanting and puritanized Scotland. To his dismay and discomfiture, that dastardly, bishop-hating, letter-opening, man-and-wife separating Minister, Sir James Graham, found that even the Kirk of Scotland had imbibed notions of the spirituality of the Church's kingdom that led them to set at nought his Erastian measures, and, however disastrous and deplorable the disruption, still it must be owned that the seceders at least gave to the world a noble instance of sacrifices for the sake of truth, in giving up their livings and retiring from an Establishment, tyrannized over and trampled upon by an upstart statesman. The Free-Kirk movement, whatever differing opinions men may entertain concerning it, can be clearly traced to that revival of sound Church doctrines which emanated from Oxford some eighteen years ago. The effect of it has been what might naturally have been expected: the Established Kirk has been left almost like a stranded wreck upon the shore—a memorable warning to all statesmen of the danger of assuming power and prerogatives that belong to the Church alone. But more than this: the effect has spread itself far and wide amongst all sects of Christians, whose doctrines and principles lead them more or less to sympathize with Presbyterian doctrines and usages. It is well known that the Presbyterians of Scotland and the Evangelicals (so called) of England, have ever been on terms of the most friendly footing. Mr. Noel especially signalized his sympathy for the Kirk, and thus sympathizing with them generally in their doctrines, agreeing with them in their anti-priestly and anti-sacramental notions, no wonder he has become infected with their Free Kirk notions of the independency of the Church.

In thus tracing Mr. Noel's reasons for secession 1st to the Free Kirk movement in Scotland, and then 2d to the writings of the Oxford Divines, we see another instance of "how extremes meet," and another reason for believing that a man who, carrying one doctrine into an extreme, has been so honest as to make for it such painful sacrifices, as Mr. Noel has made, that such a man, sooner or later, will be taught Church doctrines in their fulness *and proper proportions*, and that so taught, he will return to us, a wiser and a better man.

From the same

POPE PIUS IX.

It is impossible to regard the event which has recently taken place at Rome without feelings less indicative of awe than astonishment. We shall not speak of the "vials" mentioned in the Apocalypse, and dragged into controversy at the present moment, for the matter is too grave and mystical for even the most learned of ambitious minds. It is enough to know that the Pope of Rome Pius IX., as he is styled, has abdicated, not only his temporal, but spiritual throne—his cardinals have fled—his prime minister has been murdered—his priestly courtiers dispersed —while citizens of the Eternal City hold a sort of carnival on the blood-stained halls of the palace of the Cæsars.

Yes. It is the latest and not least extraordinary event of this memorable year. Pope Pius IX. commenced his career as a reformer. Following the advice of certain Irish bigots, and pretenders, at the same time, to liberal opinions, he was desirous of infusing into the Papal system some of the pervading spirit of enlargement; but his holiness did not know that liberalism and passive obedience, in a religious as well as a political sense, are antagonistical terms, he, like the famous Cardinal Wolsey, "plunged into a sea of glory, but far beyond his depth"—and brief was that reform and glory, for he was dethroned amid the execrations of an incensed people.

His power annihilated—his fulminations scorned—his paternal admonitions disregarded or despised, the sovereign Pontiff had no alternative but in clandestine flight. At first it was intimated that his destination was France. This would indeed have been a more melo-dramatic movement certainly. To see Lous Philippe coming to England as a voluntary exile, and Pius entering France as a voluntary prisoner, would have been an exciting scene. But the French artists have been deprived of the incident. The Pope has been smuggled from Rome to a place called Gaste, distant, from the former, about sixty miles; but it is believed that his present object is to make the British island of Malta his temporary residence. His sacred person will then be in the keeping of Queen Victoria and that nation of heretics, who have never hesitated to grant an asylum to the emperors, kings, princes, nobles, statesmen—the great, the unfortunate, the rich and the poor, of all lands.

England has reason to be proud of this.—But what is to be done with the Pope? His Italian dominions, if not yet laid waste, are in other hands. The bulwark of the Popedom was Austria. But Pius was the enemy of his best friend and protector. He first secretly, and then openly, favored those opinions which lighted the revolutiouary fire in Lombardy and Venice —which spread to Sicily—burst into tremendous conflagration in France—brought Charles Albert of Sardinia into the field as a revolutionary adventurer—roused a republican feeling in Germany—led to the invasion of Denmark —to sanguinary troubles in Berlin, and reduced oue fourth part of Vienna to ashes.

Here is a lesson! The Roman Pontiff, who, we are told, holds the keys of St. Peter, the head of all the faithful Romish Church, turns reformer on a petty scale—as a priest pulling the rein one way—as a lay ruler pulling it another way—in both cases evincing the most lamentable ignorance—and the result is, the lumbering and mismanaged concern is upset, the passengers become indignant and furious, and the driver makes his escape in the dark, glad to find any sanctuary, beyond the reach of the injured parties.

Our own opinion is that the Holy Father will eventually come to England. Indeed, we do not see where else he can retreat to, unless his liberal notions should inspirit him to prefer the United States of America, and attempt to rebuild the Papacy in the New World. It would be worse than craziness to go to France. There he would be treated as Abd-el-Kadir was, and exhibited, not as a lamb, but as a lion—in chains.

That the people of the Italian states are unfit for constitutional liberty is almost universally admitted. They have lived too many centuries under the lash and torture of absolute power and Romish superstition to be capable of appreciating the blessings of self-government, or popular legislation. There are too many factions—too many family recollections—too many smouldering resentments—too much of the old virus of superstition, and a great deal too much of pride, ignorance, idleness, and beggary—all of which combine to render it impossible that the people can govern themselves. Austria, after what has happened, can never consent to the restoration of Pius IX. France has enough to do at home to care much what becomes of the Pontiff or the Holy See. Isabella of Spain, even if she were inclined—which she is not—can render him no assistance. The King of Naples would be glad to accept the territories of the Church, or part thereof, in exchange for Sicily. Charles Albert is powerless and characterless, and very likely will soon be in exile himself. Where are the Pope's friends? Nowhere that we can conceive but in Ireland.—There, the M'Hales and O'Higginses, the Cant wells and some two thousand priests would be glad to receive the Holy Father—provided they could make anything by him.

We strongly suspect, however, that the woof is spun and the web woven. The dynasty of the Pope is ended. It is a remarkable circumstance that at a time when the British government were proposing to establish diplomatic relations with Rome, after a repudiation of them for a period of nearly three hundred years, Rome should fall and its annointed Pontiff be seeking shelter in a British island! These are events which turn the wisdom of men into folly —which lay grand designs prostrate in the dust —which reduce statesmen to the level of school boys; and if in England we, as a favored people, are exempted from the convulsions we survoy, we ought, in a spirit of fervent gratitude to the Almighty, take that warning which these agitations suggest, and be careful how we abuse the blessings which we enjoy, by adopting innovations unsanctioned by experience, coloured by specious fallacies agreeable to popular taste, but have no foundation but in the love and charm of novelty. It is the duty of our public men to be on their watch-towers at this very critical juncture. Every day is bringing forth something unanaticipated and alarming—well calculated to shake the proudest heart, and paralyse the strongest nerves. Believe us, kind reader, we are only in the morning twilight—in the daybreak of the momentous convulsions which are coming with the certainty of the sun and the appointed seasons. Let us be just, and we have nothing to fear. In this country, owing to the distractions of the popular system, the governments of the days particularly since 1829, and the passing of the Reform Bill in 1831, have only succeeded in commanding majorities in parliament by playing off one interest against another. The consequence has been, that all interests now feel that all have suffered wrong, but how, or under what circumstances, few, if any of them, have the candor or honesty to confess.

It is high time that there should be an end to these juggles of desperate cabinets—these infirmities of little minds—these exhausting efforts of intestine divisions. If England would be but true to herself, she could defy the world.—If her true interests were studied, she would not only be in security, but prosperity. But what are her *true* interests? We answer—it is that charity which beginneth at home—to give nothing away without an equivalent return—to give and take as duty and honesty prescribe—for to give and *not* take is suicide and robbery of our children.

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CONDITIONS.—Boys are received for a period of not less than six months, nor under the age of nine years. The bosy, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 50 per week. The first quarter is to be paid in advance. As a boy is not to be received for a less term than six months, so the full expenses of the six months are to be paid. All expenses for board, tuition, books, (except for extra studies) stationery, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra Studies 5$ per quarter, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of, Rev. E. M. P. Wells, Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

REFERENCES.—The gentlemen of the Visiting Committee.

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☞ All communications should be addressed to WILLIAM BRADFORD, Principal of School for Moral Discipline, City Point. Jaeuary 6, 1849—tf

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November 18—8t

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REFERENCES.

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October 21.

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December 30—3m

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Brokers,	4	Other occupations,	8

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January 13—1m

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion. MISS AYRES, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

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December 2—3t

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References—Right Rev. W. H. DeLancey, D.D., Rev. William Berrian, D.D., Rev. Benjamin I. Haight, D.D., Rev. Edward Y. Higbee, D.D., Rev. C. W. Hackley, D.D., Rev. J. F. Schroeder, D.D., Rev. Joseph H. Price, D.D., Rev. W. Morris, Rev. Isaac Pardee. October 14—tf

FRENCH and ENGLISH Boarding School for Boys—corner of 86th street. and the Bloomingdale Road—Rev. S. Douglass, A. M., Rector.

This Institution, which has been in successful operation since the time of its establishment, will be open for the reception of pupils on Monday, the 18th of September. The locality is unsurpassed by that of any other school in the vicinity of the city; and it is the desire of the Principal to make the moral and literary advantages of the Institution equal to those which nature has given it. Parents who wish to secure a good school for their children are respectfully requested to visit the Institution and examine for themselves.

Circulars respecting terms, &c., can be obtained at the Bookstore of the Messrs. Appleton, No. 200 Broadway; and at the Office of the Churchman. Sept. 2—3m

A GRADUATE of Trinity College, Hartford, is desirous of obtaining a situation as teacher of Mathematics and of the Latin and Greek Languages. Good references given. Please address "Academicus," Wilton, Fairfield county, Conn.

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Also to Nathan Smith, Esq., New Haven, Conn.; Robert Trotter, Esq., of the Royal Bank, Liverpool; and James Wilson, Esq., Banker, Inverness.

Inverness, November 24, 1848—1y1tmi,3tm4p

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